

The Citizen

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Philadelphia, August, 1898.

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"There are some who desire to know with the sole purpose that they may know, and it is curiosity: and some who desire to know that they may be known, and it is base ambition: and some who desire to know that they may sell their knowledge for wealth and honor, and it is base avarice: but there are some, also, who desire to know that they may be edified, and it is prudence, and some who desire to know that they may help others, and it is charity."—S. BERNARD.

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The Citizen

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Life and Education.

At a recent meeting of the Directors of the American Society for the Extension of University Teaching it was decided to suspend the publication of The Citizen until further notice. The explanation of this action is found in two facts which may be briefly stated: the number of subscribers to The Citizen was not sufficient to support it; to continue to publish the paper meant the devotion to it of energy that in the opinion of the directors could be better applied in other directions. The American Society began to publish a journal in July, 1891. As University Extension at that time was an unfamiliar name in this country, standing for a form of education little understood by our people, it seemed to be the duty of the society first organized for the introduction of the new plan to systematically put before the public the claims of the movement and the opinions and the experience of those who were interested in it. The time came, however, when it was difficult to obtain a constant supply of fresh and vital thought about a matter that had been freely discussed for some years and was no longer a new subject. It was then that the character of the Society's publication was modified. It was thought that if a paper were published that should contain educational matter of general interest, such

as able reviews of current books of value, and articles upon topics similar to those treated by the Society's lecturers—literary, historical, political, and social subjects—the paper would be more widely read and there would be a better opportunity to bring to public notice anything of special interest about University Extension whenever occasion required. It was in conformity with this plan that *The Citizen* was established in March, 1895. The choice of a name seemed to be logically determined by the fact that in the minds of those who have given most attention to University Extension its chief claim to recognition as a useful agency lies in its purpose to reach the mass of the adult population, and stimulate those who come under its influence to greater thoughtfulness, to what Professor Butler, in his essay, 'Democracy and Education' (one in a volume of collected papers elsewhere commented upon in this issue) has in mind when he says: "I am profoundly convinced that the greatest educational need of our time . . . is a fuller appreciation of what human institutions really mean and what tremendous moral issues and principles they involve". It is this "fuller appreciation" that will improve the quality of citizenship; and University Extension is based upon the need of awakening and fostering this appreciation in the minds of the people who constitute the responsible generation at the present time. This is what distinguishes it from school education, as it is differentiated from university education not only by the character of the teaching but by its tender of what it has to offer to many instead of to a few.

The Society was not able to pay for contributed articles, but among its lecturers, its friends, and others, to whom the appeal for "light and leading" is not made in vain, a group of writers was found who were always ready to respond to the editor's call. They made *The Citizen* possible, made it—beginning without capital, staff, or promise of support—a journal claiming the respect of every educated man or woman who read it. We wish here to thank the contributors, to express our warm appreciation of their unselfishly given aid and our regret that a pleasant association must end. We publish elsewhere the names of those who have assisted us and a few comments upon the result of their work—testimony of high authority as to its character. It has always been the desire of *The Citizen* to avoid the attitude of an organ, advertising and insisting upon a particular thing. If there was anything worth saying about University Extension we said it, otherwise we let the subject alone. We were always ready and willing

to publish anything of educational value or touching public interests. We hoped that in time *The Citizen* would be used as a medium for the exchange of ideas among all the persons and organized bodies in Philadelphia that in their several ways are working for the enlightenment and bettering of the community. That the Browning Society, with its thousand or more members, has lately expressed through its directors a wish to use *The Citizen* in some such manner is an indication that our hope might in time have been fulfilled. We think it can be truthfully said that no opinion upon the quality of a book has ever been printed in *The Citizen*, with the knowledge of the editor, that was biased by partiality or hope of gain. Nothing has been allowed to interfere with getting entirely candid opinions from persons particularly competent as reviewers; books have almost invariably been noticed by specialists in the subjects touched by the books. *The Citizen* has never meant to publish anything not of some real interest. With these high ideals and stern virtues governing the conduct of the paper it could hardly be expected to be "bright", "newsy", "chatty", "gossipy", "personal", or to contain the host of "attractions" which lighten the anxieties of the business manager. Such as it was in its best estate *The Citizen* was sent to a large number of the cultivated people of Philadelphia, with testimonials as to its character; they were asked if it was wanted in the house at the moderate rate of \$1.00 a year. The lack of response to this appeal was almost convincing that a serious journal cannot readily get subscribers by a mere showing of its quality; and we are informed that the way to the heart of subscribers—whether sought by a serious or a "sparkling" paper—is by devious paths that must first be paved with gold. It is a question whether unadulterated sobriety is ever palatable to the American people, yet we do not argue from the lack of hunger for *The Citizen* that the educated people of Philadelphia are light-minded and wanting in regard for virtue; we know they are on the whole the most commendable people in a wide country, and we do not doubt that many of them would be willing to pay several dollars a year to insure the existence in Philadelphia of a trustworthy review, but those who feel so have not sent in their names. What is everybody's business is nobody's business; and the opportunities thrust upon one in Philadelphia to give money for good purposes surely cannot be equalled anywhere else in the world. *The Citizen* has simply failed to get its share.

Readers of George Borrow will remember Mrs. Petulengro as a "lawful certificated wife", and that on one occasion she expressed an in-

tention of getting a fan and a sacrament and becoming a lady. We have already intimated that *The Citizen* has been so righteous as to suggest the sacrament, if so little frivolous as hardly ever to have flirted the fan. With Mrs. Petulengro still in mind, we may confess here that *The Citizen* has only lately had a lawful certificated husband, i. e., a definite and responsible editor; and he, by the way, is now taking a vacation, so that he is not to be judged by this number but by those that have preceded it since last September. Dr. Frederick H. Sykes joined the staff of the American Society to lecture in English Literature and to edit *The Citizen*. Before his connection with the Society the editing of its paper was the work of several hands, whose performance was always watched, however, by the fatherly eye of a small committee from the board of directors. But a paternal care hardly answers in days of maturity in lieu of a certificated husband; and one of the obstacles to continuing *The Citizen* is found in Dr. Sykes' success as a lecturer. To be explicit, Dr. Sykes has succeeded so well in his lecturing that the demand for him from the centres is greater than can be met if he should continue in the interesting relation in which he has stood to *The Citizen*. It is almost as hard to find a good editor as a good lecturer, and unfortunately but one man is now available for two positions. In the light of experience, we are obliged to conclude that nothing should stand in the way of utilizing a successful lecturer—once he is discovered and caught—and it was the employment of all of Dr. Sykes' time and abilities in the lecture field to which we referred, at the beginning of these paragraphs, saying: that to continue to publish *The Citizen* meant the devotion to it of energies that in the opinion of the directors could be better applied in other directions. The American Society if not the father is certainly the mother of University Extension in this country. It brought forth a living organized thing that took a place in the world, grew to stalwart proportions, and is now represented in many parts of the country by vigorous progeny. In the infancy of University Extension it needed the support of an official organ, a journal devoted to pushing its way. As we have said it outgrew this need. Its voice had reached all ears, and interest centred rather on performance than on promise. *The Citizen* was meant to be an auxiliary in the work of the Society and to represent to the public the tone and character of the University Extension Movement as it takes its impulse from the parent organization in Philadelphia. As *The Citizen* has been honest, earnest, and serious, it will be found that the same characteristics govern in all the Society's work. As

The Citizen grew to be a good paper and remained a good paper in spite of any temptations to lower its standard of excellence, the Society will be found faithful to high ideals in all the work it does. Let us say that we believe *The Citizen* has been a temperate, honest, wise, and well-written paper. If we had not believed it to be such we should not have issued it. We regret to stop it but the reasons seem to be sufficient. We offer our condolences to those who have not known it, and, having thanked our friends—they have not been few or lacking in kind offices—we have for them but one word more, farewell. We planted; they watered; as for the increase it is a matter for faith.

THE program of University Extension lectures for the coming winter is a better one than has ever before been arranged. Mr. W. Hudson Shaw comes again to continue his series of lectures on the history of England, taking up the period coming next in sequence—that of the eighteenth century. He will also have a new course on Rome in the Middle Ages. Besides Mr. Shaw, the Society has engaged the services of another Oxford lecturer of reputation, Mr. G. C. Henderson, who will lecture on *Democracies—Past and Present*, *The Puritan Revolution*, *The Crusades*. Professor W. H. Mace of Syracuse University has been engaged for six weeks, his general subject being *American History*. Dr. Sykes, Mr. Surette, and Mr. Furst, all staff lecturers, will be available, with carefully prepared courses. One of the two courses of afternoon lectures given under the direct management of the general society will be by Mr. Shaw,—*Rome in the Middle Ages*; and one, on *Books and Reading*, will be given by a remarkable group of specialists. This course has been arranged in recognition of the great distribution of books from the Free Public Library and of the impulse to reading which has resulted from University Extension work. The schedule of the course is as below,

Books and Reading—

History, by H. Morse Stephens.
 Biography and Memoirs, by Miss Agnes Repplier.
 Economics, by Arthur T. Hadley.
 Fiction, by Brander Matthews.
 Poetry, by Bliss Perry.
 Essays and Criticism, by Hamilton W. Mabie.

WE hope that the American people are thinking about the Spanish war and its consequences, as well as reading in the morning papers what they read in those of the previous afternoon, and in the evening what they read in the morning. We trust that it has occurred to many that the most obvious lesson of our latest national experience is found in the difference be-

tween the power of a free and progressive people and the inefficiency of a nation trammelled by conventions that have stilled growth. We hear a great deal of race as a determining influence in the efficiency of a nation, and it is doubtless an important factor, but it is probable that institutions—which, it should be remembered, are growths of such slow development that they seem sometimes to be the consequences of race characteristics—are, after all, the most potent forces in shaping a national destiny, as they are, moreover, the forces that can best be directed by intelligence and conscience. The Spanish is not an ignoble race. Its achievements in the highest forms of activity have been great indeed. It fails, according to the standards of the nineteenth century, because it has retained the institutions of the middle ages—institutions that have lost their vitality and decayed to corruption, institutions that are not so much the product of race as its master. Pride of blood and contempt for labor is rooted in Spain's colonial system, and servile allegiance to sacerdotalism in the inquisition. If then, we may think of Spain as suffering on account of evil or perverted institutions, we may find profit in reflecting upon our own, upon their present health and their ultimate fate, remembering that their operation now and in the future depends chiefly upon our will. If we are faithful to our ideals no nation that ever peopled a portion of the world has so great a destiny in store. If our inherited ideals are made but a cloak for rapacity and fraud our degradation is certain and it will be deeper than Spain's.

The courage of our soldiers and sailors is that of free, self-reliant men, but the valor of the Spaniard, however he may be described, has also been conspicuous. We have annihilated Spanish fleets and made burning shambles of their vessels not because we were braver—it took more courage to come out from the harbor of Santiago than to go into the bay of Manila—but because we had good guns, good armor, and trained men to fight our ships. Our gunners have been taught by target practice, our officers at a school in which they learned that peculation is infamous. Spain was too poor to use ammunition in drill; and it is alleged that her poverty is the result in part of thieving by her responsible men. There are different sorts of honor; honesty is a kind that often proves a stay in critical times. England had a rude awakening in the Crimean War. France in 1870 was more a victim of rottenness within than of force without. Happy is the nation that has the moral stamina to

“pick the vicious quitch
Of blood and custom wholly out”

before it is humbled or destroyed. No impartial observer of our social and political conditions can avoid anxiety—if he wishes our country well—at certain tendencies which threaten to sap our notions of honesty and weaken the institutions under which we have grown so great. We may never have more valor than our Spanish enemies. May we never have ships and guns less sound than the honestly constructed vessels and cannon that gave us victories. Again, it was not only good ships and guns that served our turn; it was the trained men that manned them. How long will it be before we learn that it is worth while to have trained men in other branches of the public service. It has been aptly suggested that in our new relations with foreign powers trained diplomats and consuls would prove a convenience. We think so; and further, that if we are to take a place among the world-dividing powers we shall find that such a position demands great expenditure. When the burdens of national and state taxes begin to press, and we awake to the truth about the way we have been spending our national capital by taking from the soil more than we have returned—when there are no more virgin lands—we may think it worth while to abolish the rogues who steal the money and the fools who waste the resources of our cities. We should prefer, though, to see dishonesty rebuked, not because we wish to economize, but because honesty as well as courage is a good sort of honor to have cherished with a view to a time of need.

THE Philadelphia Board of Public Education at its July meeting granted the American Society for the Extension of University Teaching permission to use some of the school buildings of the city for free lectures to the people, during the season of 1898-99. Three courses have been arranged for the Autumn of 1898:

‘Ethics,’ Robert Ellis Thompson, Fifteenth Section (neighborhood of Broad and Spring Garden streets).

‘Classical Composers,’ Thomas Whitney Surette, Thirty-eighth Section (Nictown).

‘Shakspeare,’ Frederick H. Sykes, Twenty-second Section (Chestnut Hill).

It is hoped that these may be followed by three more courses:

‘American Poets,’ Clyde B. Furst, Thirty-third Section (Franklinville).

‘Democracies: Past and Present,’ G. C. Henderson, Twentieth Section (neighborhood of Seventh and Girard avenue).

‘Development of the Nation,’ William H. Mace, Twenty-ninth Section (neighborhood of Twenty-sixth and Thompson streets).

These can be given if enough money is subscribed to pay the lecturers’ fees.

Comment on The Citizen.

The paragraph quoted below and the comments that follow are from a circular issued in May.

"The question has often been raised as to the possibility of having in Philadelphia a literary and critical journal, as Boston has its 'Literary World', New York its 'Nation' and 'Critic', Chicago its 'Dial' and 'Chap-Book'. The Citizen is an answer to this question. From an unostentatious beginning three years ago, it has grown to be a journal of recognized merit and authority. The connection of the Society that publishes it with scholars and specialists in many parts of the country, whose services have been put at the disposal of The Citizen from motives of the highest public spirit, and the training of its editorial staff have given the paper a character for impartiality and accuracy peculiarly its own."

WHAT HAS BEEN SAID OF THE CITIZEN.

From Charles C. Harrison, Provost of the University of Pennsylvania.

"I feel very much interested in the welfare of The Citizen. It seems to me that from its quiet background of observation it has before it, and may do, a significant work in influencing the attitude of the public mind towards the many questions which vitally concern our social welfare."

"It is hardly necessary to call attention to the book reviews, which appear in each number. Not only are the books chosen for review well chosen, but the men whom you have enlisted in the service of The Citizen as reviewers make indeed a remarkable group. Certainly, there are not more than two other papers which do this work as well."

"I believe quite clearly that The Citizen, while manly and robust in its influence, is also delicate and refining."

CHARLES C. HARRISON.

From Miss Agnes Repplier, author of 'In the Dozy Hours, and Other Papers', 'Essays in Idleness', 'Books and Men', 'Points of View' and 'Varia'.

"The Citizen can hardly fail in the good work it proposes to do. It has apparently much to say on many topics and its tone is scholarly and sane. The book reviews are admirable and the paper should be both a help and a pleasure to hosts of readers. I wish it all success."

AGNES REPPLIER.

From Mrs. Cornelius Stevenson, Secretary of the Department of Archaeology and Paleontology, University of Pennsylvania, President of the Acorn Club, and President of the Civic Club.

"In these days of intellectual democracy when everyone, however ill-qualified he may be, sits pen in hand and insists upon being heard upon every subject, such periodicals as The Citizen are more than ever useful to the reader in search of intellectual guidance. The tone of the paper is high and strong; its editorials and original articles on a wide range of topics are often admirable and are always sane; its literary criticisms are fair and carefully considered; and if the policy pursued by its management is continued, it should, in time, earn for itself a place

in American life second only to that occupied by 'The Nation'."

SARA Y. STEVENSON.

From Mrs. Edward H. Coates, author of 'Poems'; President of the Browning Society of Philadelphia.

"It gives me pleasure to express the interest I feel in The Citizen, and to say that with each issue I find it more valuable. Its form seems to me excellent, its judgment sane, its criticism just, its aim enlightened, its standard high. In our great city of Philadelphia, surely there is needed a periodical such as this, and heartily I wish it the success which I think it well deserves."

FLORENCE EARLE COATES.

From Dr. Talcott Williams, of the 'Philadelphia Press'.

"The Citizen seems to me to have done a most useful service in co-ordinating and rendering visible certain social, intellectual, and educational influences in Philadelphia. Every such agency aids the winning fight of democratic institutions, never more visibly near success than to-day and in this city."

TALCOTT WILLIAMS.

From John Bach McMaster, author of 'History of the People of the United States'; Professor of American History in the University of Pennsylvania.

"It is a great pleasure to bear testimony to the realization of the aims and purposes of The Citizen. It does not abuse our institutions; nor despair of the permanency of our system of government; nor labor to prove that we are a degenerate race. Its judgments are honest; its news is confined to such matters as are of real interest; its book reviews are free from captious criticism and injustice."

JOHN BACH McMASTER.

From Dr. Edmund J. James, Professor of Finance and Director of the University Extension Division of the University of Chicago.

"I have followed the career of The Citizen with much interest from the time of its first appearance. The standard is high from a literary and scholarly point of view, and what is not always true of similar publications, from a typographical point of view as well. I am sure the best interests of American citizenship will be promoted by an increasing circulation of this excellent sheet."

EDMUND J. JAMES.

From Dr. S. Weir Mitchell, author of 'Characteristics', 'When the Woods are Green', 'Hugh Wynne', etc.

"The Citizen appears to me to supply a much needed want. It has a sane conscience and a sound head."

WEIR MITCHELL.

From Professor Henry A. Beers, of Yale University.

"I have seen every number of The Citizen since it began to be published. It has improved steadily in the scope and value of its contents. Its reviews and book notices seem to me to be written with fairness, care, and ability and to place it among the most trustworthy of American critical journals."

HENRY A. BEERS.

From the Rev. William Bayard Hale, author of 'The New Obedience'.

"Among those reviews which furnish original articles on subjects of general and literary interest, serious editorial discussion of public affairs, and discriminating book criticism, certainly The Citizen is well in the front rank."

WM. BAYARD HALE.

From Charles E. Dana, Professor of Art, University of Pennsylvania.

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Reviews.

Helbeck of Bannisdale.*

The reader who affects the romantic in fiction will find "Lenten entertainment" in this book. The plot is thin and the incidents few. The censorious will dismiss it with a few curt phrases: a tedious tale of a Catholic fanatic and a petulant girl half-educated in agnostic notions; six hundred and odd pages of mental analysis leading nowhither and diversified by a few such thrilling adventures as that of a laborer, who has nothing to do with the story, falling in a furnace, and a girl missing the 7.10 train; an unconsoling conclusion.

A little cheap "smart" cynicism can make any book seem trivial, especially if its strength is in the moral purpose underlying its superficial commonplace. The fact is that this is the most "intellectual" novel that has come from Mrs. Ward's pen since 'Robert Elsmere', that is to say its situations and crises are almost entirely mental to the exclusion of the more turbulent emotions which form the stuff and substance of the ordinary novel. 'David Grieve', 'Marcella' and 'Bessie Costrell' indicated a growth of the purely artistic sense in the author, but 'Helbeck of Bannisdale' verifies the hint given in 'Sir George Tressady' that after all the philosopher is more enduring than the story-teller in Mrs. Ward, a thing which might have been anticipated in a kinswoman of the Arnolds.

In her choice and treatment of themes Mrs. Ward circumscribes her popularity and may even put in jeopardy her enduring fame, for it is impossible to say that her problems will have an interest for posterity. There is, however, a gratifying difference between Mrs. Ward and the vulgar maker of "problem" novels whose stories are ill-concealed, and usually offensive, argument for a pet thesis. She is an advocate of neither the one nor the other set of conflicting opinions. In her books, at least, she is the partisan of no creed and no cult. She sees various forces at work in the transformation of the modern world; she sees, what is more important to the novelist, that the clash of these forces is the source of much heart-burning and human sorrow. She presents her picture and leaves her reader a free choice of sympathies. Only the bilious will detect any special pleading in 'Helbeck of Bannisdale', though the subject might have invited it,—the contest in a young girl's mind between ultra-rationalistic preconceptions and her love for a devout Roman Catholic.

*'Helbeck of Bannisdale'. By Mrs. Humphry Ward. New York: The Macmillan Company.

"For my own part, I have ever gained the most profit, and the most pleasure, also, from the books which have made me think the most. Above all, in the present age of light reading, that is of reading hastily, thoughtlessly, indiscriminately, it is well if something heavier is cast now and then into the midst of the literary public. This may scare and repel the weak, it will rouse and attract the stronger.

"Desultory reading is indeed very mischievous, by fostering habits of loose, discontinuous thought, by turning the memory into a common sewer for rubbish of all thoughts to float through, and by relaxing the power of attention, which of all our faculties most needs care, and is most improved by it."—Julius C. Hare.

The character of this girl, Laura Fountain, is drawn with power. As she is described, she is not essentially attractive, but as the reader proceeds she begins to exert a fascination of temperament and personality frequently met with in small women of active mind and energetic will. We find her in a situation momentous with possibilities, for though she has no rationalistic convictions, scarcely reveals any distinct ideas, she is strong in an invincible prejudice against the "illusions" of religion which her father, a Cambridge instructor, had hated cordially and scoffed at unceasingly. Her education has been wilfully neglected, but her quick mind has taken on an instinct, a habit of denial which is strengthened after her father's death by a sense of loyalty to him.

Between this girl and the man whom she comes to love there is a congenital temperamental difference. His Catholicism is as inbred as her agnosticism. His ancestors have suffered martyrdom for the faith and he is ready to do the same if need be. Living in a country which has eyed his church with suspicion for centuries he takes his faith more seriously than do the born-and-bred Romanists of Catholic countries. Its tradition and symbolism have for him an intimate reality of meaning. On the other hand, he has passed through no intellectual crisis such as that experienced by the English Catholics who "went over" in the Oxford Movement. And hence his mind is closed against questionings familiar to the convert. He is "founded as the rock" and not even the sweet persuasions of love could have power over him. It did not dawn upon Laura Fountain that he could be swerved; neither did he attempt to make a proselyte of her, trusting to time for that. No question is deliberately raised as between faiths, or faith and no-faith; the crux of the plot is the more peremptory necessity of two people who love each other finding some common ground of sympathy in all that one of them holds most important. Laura realizes, not without annoyance, that everything including herself must be secondary to Helbeck's devotion to his Church, and with a surer instinct than his she sees that so long as she is totally outside that she is outside his life. Under the compulsion of love she makes a disastrous attempt to get some sympathy with his church, and when she is brought face to face with it in all its uncompromising authority over the issues of life and death her whole being sickens and recoils. She and her lover present that strange but not unheard-of phenomenon, a mortal antipathy between the minds of two people who love each other devotedly.

These two characters are nearly all the while, in theatrical cant, at the centre of the stage, with the consequence that the lover of Mrs. Ward's novels misses the diversion of those subsidiary folk who make almost the best of her other stories, such as Langland and Rose, David's sister, Marcella's cottage friends, and Letty Tressady. There is nothing to correspond to these in 'Helbeck of Bannisdale', for Hubert Mason is just plain cad, and the appearances of Daffady, the farmhand, are all-too infrequent and transitory. The two principal characters hardly atone for the lack. Laura is altogether real but her fate is too pitiful to be entertaining, and Helbeck, like Maxwell, Marcella's Maxwell, is a little too good "for human nature's daily food."

It is possible, though scarcely probable, that this book may arouse some such discussion as that which made the name of Robert Elsmere so familiar, for it too has its suggestions apart from the actual story. It, apparently without premeditation, re-emphasizes the old question, what sort of religion is the new age going to devise? If Catholicism is, as Matthew Arnold said, "impossible", and Protestantism illogical, no-religion, denial, is unsatisfactory. To those who lack Stephen Fountain's unwearied pugnacity—and most people do lack it—persistent denial is very difficult. *Ne doute qui vent*, says one of the characters of the book (by no means a Romanist, by the way) "to doubt wholesomely, cheerfully, fruitfully—why, my dear, there is no harder task in the world." Religion! Mr. Helbeck to the contrary, it is not a question of the "Four Last Things—Death—Judgment—Heaven—and Hell." It is a question of something that can sustain human faith in the dignity and purpose of human life. Something worth dying for is easy to find, but something worth living for seems to lurk usually in the mists of religion of some sort. Made on a quite different plan man might find denial sufficient, but made as he is, he is likely in time to find as did poor Laura that it renders life illegible.

STOCKTON AXSON.

Ancient Greece.*

With this fourth volume, now before us, the translator has auspiciously finished his arduous task, and English-speaking people,

*The History of Greece, from its Commencement to the Close of the Independence of the Greek Nation'. By Adolf Holm. Translated from the German by Frederick Clarke. Vol. IV. London: Macmillan, 1898.

untrammelled by a knowledge of German, now have for the first time easy access to an up-to-date, a learned and exhaustive, if not wholly authoritative, biography of the Hellenic race.

For the period covered by the first three volumes, which ended with the story of the meteoric career of the great Macedonian conqueror, Holm had to compete with many illustrious rivals. Thirwall's work, in spite of its brilliant stylistic setting, is, indeed, now no longer read, but Grote with his clear political vision, Curtius with his imaginative insight and contagious enthusiasm for things Hellenic, Busolt with his phenomenal accumulation of facts, Beloch with his keen appreciation of economic forces as factors in historical development, have each abiding merits which will not allow their work to be wholly superseded. Holm's history takes an honorable place beside them by reason of a sobriety of judgment, a mastery of all the available sources of information, and a strong tendency to rectify, modify, and at times to demolish time-honored traditions and deep-rooted convictions regarding the achievements and the personality of the most illustrious actors on the stage of Greek history. Holm has something of the "Geist der stets verneint", and in consequence what is alleged as a new discovery often reveals itself on closer inspection as mere originality of interpretation. His imagination, moreover, seems incapable of kindling at the contemplation of great deeds and, as a direct result, his style is heavy, prosaic, and dry.

These characteristics are, if possible, even accentuated in the concluding volume with which we are here more immediately concerned, but in spite of this his work will be found on the shelves of every student of ancient history, as an indispensable storehouse of information, for it is the first complete and scholarly exposition of the history of the Grecian world, from the death of Alexander to the establishment of the Roman Empire, which we possess. The intrinsic difficulty of the task, greatly enhanced by the desultory and fragmentary character of the widely scattered sources and the lack of continuity and coherence in the historical events themselves, would stamp an even less adequate treatment as a very noteworthy achievement. But fully as the present reviewer appreciates this fact and disposed as he is to cover with the mantle of silence a number of minor points which seem to him demonstrably erroneous or at least open to question, he feels it to be his duty to draw attention to one or two more serious defects which cannot but detract from the usefulness of the book. I refer in particular to numberless instances of special pleading scattered throughout his pages. Holm no doubt

is right in claiming that the Greek world under Macedonian and Roman sway was not so degenerate as Droysen and others would have us believe, but in order to establish this view he is led into the other extreme. The political, social, and intellectual life of Athens in the Hellenistic* period is painted in all too roscate colors and this in turn involves a step which Holm with enviable audacity takes, namely, the unjust condemnation of the Alexandrian period in science, literature, philosophy, politics, and morality. As the influences that emanated from Alexandria very materially and in countless ways affected the very period with which Holm deals, it will be seen to what extent this iconoclastic view is calculated to blur the picture which he attempts to draw.

Holm is, of course, well aware that the literature of a people is a fairly accurate reflex of its life, and he, therefore, very justly devotes considerable space throughout his volume to its manifestations, and yet—I regret to say it—the literary chapters are without question lamentable failures. In not a single instance do we get an adequate idea of an author's genius, influence or importance; a few data are strung loosely together—a trite observation here and some literary commonplace there—that is all. Let it not be said that an adequate treatment of such subjects is not to be looked for in a historical work, for one need but mention the brilliant chapters on literary topics in Mommsen and Curtius to feel what is wanting in Holm.

But I have already transgressed the limits assigned to me, and I may, therefore, lest this notice close with a harsh note, reiterate that, when all is said, Holm's History, and particularly the last volume, still remains a standard work which no one who occupies himself with history can neglect with impunity, for, apart from its many admirably satisfactory chapters it stimulates renewed investigations into interesting problems by the very opposition which it often arouses, and, though we may differ from the learned author on vital points, his notes and appendices furnish all the references to the sources and documents from which his own convictions or inferences were deduced.

ALFRED GUDEMAN.

*In a long note (p. 5) the author endeavors to prove on linguistic and historical grounds that this word is a misnomer, but surely it stands by virtue of long usage for one definite thing, namely, the period after Alexander and Aristotle down to the Graeco-Roman epoch. The ethical connotation which the term often implies is at best but secondary and in any case the word is an extremely convenient one and certainly incomparably superior to the cumbrous and more specific substitutes suggested by Holm.

Bacchylides.*

The interest manifested by a cultivated public in the newly found Herondas led Mr. Andrew Lang to remark somewhat caustically, that such discoveries were most valuable as calling attention to other and greater treasures of Greek literature, long extant and too little read. It may be said without irony that the value of the lately discovered Bacchylides lies to no slight extent in the increased stimulus likely to be given to the study of Pindar; but further, that in these days, when lovers of Greek have sometimes to defend their chosen study against the attacks of a criticism more impatient than instructed, any new thing is welcome which throws fresh light on the varied beauty and the wide range of a literature which is remarkable for being at once highly finished and altogether original. Among its individual representatives, indeed, the degrees of originality vary; the

"Ample pinion
That the Theban eagle bare"

sometimes lifted him to heights whither only the trained thought can pursue him; it is easy to follow the song of the Cean nightingale, as Bacchylides calls himself, which exemplifies the æsthetic elevation of a people, or a class, rather than the supreme intellectual endowment of an individual. Yet Bacchylides illustrates for us in a new way the possibilities of picturesqueness contained in the severe choral lyric, and that in connection with a form of poetic composition which scholars can now first survey with a certain completeness, though not without some doubt as to how it should be designated. It is to be hoped that, when the necessary discussion, at present so active, regarding text and meaning of the new author is in a measure concluded, some American scholar may include the two long hymns and as much as may be practicable of the odes in a chrestomathy of Greek lyric poetry. It is important to increase the number of textbooks from which the college teacher can choose; and a boy of some imagination is likely to have that sense further stimulated by just such reading as these poems, which, with their even style and limpid thought, are easily mastered, and felt as a whole.

The publishers have made of this *editio princeps* a volume pleasant to the eye and hand of the lover of books; and even non-Grecians, insensible to Mr. Kenyon's fine scholarship, may read with pleasure his admirably written introduction. On p. 9 the editor parallels a moral reflection in the first ode with a passage from

Browning; in this case the modern poet was not directly inspired by the ancient, whose words he did not live to read, but it would be of interest to know whether any connecting links can be found. Thought has filtrations as subtle as those of air, and an ethical saying may have many avatars. Perhaps some Browning society will deem the point worthy of investigation and find in it a suggestive text from which to discourse on the instructive differences and likenesses between the ancient and the modern criticism of life. That the poetry of the dead Greeks speaks with a living voice, we feel through all our imperfect knowledge of the language, and gifted natures can feel it even through the more imperfect medium of translation. We find ourselves most in sympathy with those poets who touch most fully the chords of the universal human heart, but we fall, too, under the spell of those who reveal to us a bygone world of foreign beauty. It is among the latter that Bacchylides belongs by his purely national themes, by the sobriety and simplicity of his style. If there is to our feeling something modern in the picturesqueness already spoken of, the expression of it is altogether antique; and in the contrast lies a seed for reflection.

WILLIAM HAMILTON KIRK.

After Bread*—On the Bright Shore.†

'After Bread' by Henryk Sienkiewicz which makes up a little volume with 'An Excursion to Athens', is one of the gloomy sketches, with barely a gleam of light from beginning to end, which this author of manifold powers occasionally gives us, and which oppress us with the dumb misery they depict. It is the story of two Polish emigrants—a man and his daughter—who with the simplicity of a village training and an ignorance which it is not altogether easy to pardon, abandon their native Lithuania for the glittering mirage of a golden paved New World. From bright anticipation they pass to disappointment, and from disappointment to misery, madness, and despair. The matter is made rather worse by the introduction of a rich and benevolent compatriot, since his good intentions only land them in circumstances of a new kind of wretchedness. In the depths of a hopeless and sordid misfortune, we take our leave of the blue-eyed, golden-haired heroine who should never have left her village and her handsome lover—against whom

* 'The Poems of Bacchylides.' From a papyrus in the British Museum. Edited by Frederic G. Kenyon, M. A., D. Litt. Printed by order of the Trustees of the British Museum. Oxford, 1897.

* 'After Bread'. By Henryk Sienkiewicz. New York: R. F. Ferno and Co.

† 'On the Bright Shore'. By Henryk Sienkiewicz. Boston: Little, Brown, and Company.

we cannot help cherishing a slight resentment. Really we were led to think he was more of a man. There are parts of the tale, which in spite of the merciless realism of some of it, are not convincing; the Western experiences sound a trifle too much like the legends of the plains which do particularly distend the imaginations of school-boys, and Black Eagle has not the charm of Sienkiewicz' ungoverned Cossacks. But his peasants are always of a quality that can only be bestowed by actual knowledge.

The 'Excursion to Athens' offers little to mark its writer as more than the intelligent and clear-sighted traveler who scans for us the continent with a glance at the past and the future as well as the present. That he feels the eternal charm of the glory of Athens is to be expected, and to register his impressions is to provide pages of intelligent comment.

'On the Bright Shore' is a composition of a different sort. It is a story of an intrigante and her somewhat futile affairs. It has already been printed in the collection entitled 'Hania', and affords an admirable contrast to the serious types that he treats in other parts of that book. Pani Elzen, with her coquetties and her utter lightness is a study in the superficial which Sienkiewicz occasionally indulges in, and the whole atmosphere of the story with its sunshine of the bright shore, itsorris scented air, its shallow characters, and its sullen tragedy, which yet is not deeply moving, is like a fleeting glimpse rather than an illuminated canvas.

ANNIE ELIOT TRUMBULL.

Bodley's France.*

The appearance of Mr. Bodley's exhaustive treatise on the political conditions in modern France is significant in more than one respect. During the last few decades the attention of writers on politics has shifted from England to Germany and thence from Germany to France. The Reform Acts of 1867 placed the English political system upon a distinctively democratic basis and furnished the centre of interest for the writers of that period. With the unification of Germany and the foundation of the Empire in 1870 and '71, scientific interest was shifted from England to Germany. The great problems which the new imperial government was compelled to face absorbed the attention of scientists to the ex-

clusion of the other important political phenomena. The foundation of the Third Republic in France attracted comparatively little attention, being regarded as a mere passing whim of a restless nation.

Nearly three decades have elapsed since the Republic was proclaimed. The mere fact of continued existence for a period longer than any previous form of government during the present century in France, has begun to command the respect and to attract the interest and attention of foreign observers. In fact the French themselves are beginning to take an interest in their constitutional system—an interest which is finding expression in a series of commentaries on French constitutional law, and in a more careful analysis of the political forces that are shaping the destinies of the country. As long as the constitutional laws of 1875 were regarded as more or less temporary, furnishing the stepping-stone to a form of constitutional monarchy, it was but natural that writers on law and politics should find little incentive to make such laws the subject of elaborate commentaries. Within the last five years, however, the literature on French social and political conditions has increased at a phenomenal rate. The works of Lebon, de Coubertin, Benoist, Demolins, Fouillée, Lowell, Adams, and finally the present work of Bodley, have thrown a flood of light upon contemporaneous French politics. In most of these treatises, whether French or foreign, one can detect a spirit of pessimism due mainly to the generally acknowledged failure of parliamentary government in France. The reader finds himself far removed from the spirit of enthusiasm and buoyant hope of the parliamentarians of 1848. Up to the middle of the present century the liberal elements in all the countries of Continental Europe regarded parliamentary government as a panacea for all existing political evils. We are at the present time in a period of reaction against this view. The work of de Laveleye* and the series of French and English works which follow, all give evidence of a declining faith in the efficacy of parliamentary government. We have come to see that parliamentary government cannot readily be adapted to all political conditions and that the peculiar qualities which, in the English people, made parliamentary government so great a success, are largely lacking on the Continent of Europe. Furthermore, the recent splitting up of political parties in England has created a belief, or rather has served to strengthen an existing conviction,

*'France'. By John Edward Courtney Bodley. New York, 1898: The Macmillan Company. Two volumes. Vol. I, 346 pp., vol. II, 504 pp.

**'Le Gouvernement dans la Démocratie'.

that parliamentary government is rapidly becoming unworkable in the country of its birth.

The two volumes of Mr. Bodley are largely devoted to a discussion of the failure of parliamentary government in France. The author's judgment of the political conditions of modern France is the result of seven years' study, observation, and close contact with every class of French society. Furthermore, his method will commend itself to every student of political science. Instead of merely describing the mechanism of government, and the details of the administrative organization, the author has attempted a presentation of the political ideals, the methods of political reasoning, and the social customs of the different classes of French society. Upon the basis of this material he endeavors to show why the actual working of the system of government adopted in 1875 has been so different from that intended by the framers of the French fundamental law. Mr. Bodley has approached the subject equipped with a wide historical knowledge, as is shown by the many suggestive analogies with which his book abounds. The style is on the whole excellent, although there are passages which show the influence of French idiom. He understands, however, as few English writers do, the art of sustaining the interest of the reader from beginning to end. It is safe to say that Mr. Bodley presents his subject in a way which compares favorably with the best writing in the literature of political science.

It is greatly to be regretted, however, that the author did not approach the subject with a broader grasp of the forces that have shaped modern France and that he does not show a deeper philosophic insight into the relation between the various periods of French history. His treatment of the significance of the French Revolution is characteristic of the spirit that pervades the two volumes. On p. 258 of volume I we read,—“The French Revolution has done nothing to help the solutions of the problems which face humanity a century after its consummation; and it might never have occurred for any effect it has had on the relations of capital and labor, on the progress of socialism, or on the power of plutocracy. The best that can be said of the French Revolution is that just when civilization was on the point of making history colorless, it burst forth and produced for the student and the artist a collection of pictures and documents thrilling and pathetic, grandiose, revolting, such as no epic of antiquity and of modern times has supplied. To provide intellectual pleasure for the cultivated, it was hardly worth while that millions of the human race should have lament-

ably perished before their turn.” We are here given that theatrical interpretation of the French Revolution which has no longer any excuse for existence. Such a view of the reform epoch which furnished the fundamental principles upon which the modern state rests is sure to distort the treatment of the more recent political changes. No one can expect to deal satisfactorily with modern history who views such an event as the French Revolution as a mere theatrical upheaval.

The greater portion of the first volume of Mr. Bodley's work is devoted to a study of French social conditions. He describes the actual expression in French social life of the political formula, “Liberty, Equality, Fraternity.” These three chapters are the most interesting and in many respects the most satisfactory. The author clearly shows how this formula has been gradually adapted to the inherited ideas and traditions of the French people. As a result the content of personal liberty in France is essentially different from the content of Anglo-Saxon liberty. A wealth of illustration, gathered from personal observation and marshaled with great skill, characterizes these chapters. Some fifty pages at the close of the first volume and more than half of the second are devoted to a study of the executive and legislative functions in the French political system. In examining this portion of the work, as well as the latter half of the second volume, which deals with political parties in France, one cannot avoid a comparison with Mr. Lowell's book on ‘Government and Parties in Continental Europe.’ The two authors are practically agreed on the shortcomings of parliamentary government in France. While Mr. Bodley brings greater wealth of illustration to support his view, Mr. Lowell shows deeper insight into the working of political institutions. In both treatises the inherent contradiction between the Napoleonic administrative system and parliamentary government is the underlying thought. Extreme centralization in an administrative organization will not permit a vigorous and healthful growth of parliamentary government. The temptation on the part of the ministry in power to use the administrative system as a means of maintaining its own authority is irresistible. The logical corollary to a highly-centralized administrative system is an all-powerful executive—a despot rather than a figure-head president. In Mr. Bodley's view, and in this respect most students would agree with him, the centralized administrative system is in far closer harmony with French national character than parliamentary government. The former has been drilled into the French mind since the time of

Louis XIV. Centralized administration was not the creation of Napoleon, and it is asking too much to expect twenty-five years to counteract the influence of more than two centuries. It is certain, however, as Mr. Bodley seems to suppose, that the French are unalterably wedded to a highly centralized administration, and is it in harmony with sound policy to adjust the whole political system of the country to this one central idea? It may very well be, as the leading French publicists maintain, that the political future of the country demands the further development of local self-government. While the attempts that have been made in this direction have not been completely satisfactory, they have not been without effect and in the years to come will probably have still greater influence. In other words, Mr. Bodley has assumed that the French can never adapt themselves to other than highly centralized administrative institutions, and it is only natural that he should be led to the conclusion that France must have a despotic government; that the Republic in its present form cannot last. The French tendency toward hero worship only serves to strengthen Mr. Bodley's belief that sooner or later a return to an imperial or monarchical form of government will be necessary. Here again, he assumes that the French can never be led away from purely personal ideals; that the desire for "the man on horseback" is so deeply imbedded in the French character as to preclude the possibility of developing the more impersonal ideals. This view practically means that the French cannot advance beyond a certain stage of political development. Although hero-worship will constitute, for generations to come, one of the strong forces of the political life in their country yet a nation that cannot advance beyond hero-worship must remain in the lower stage of political development. While, therefore, Mr. Bodley's views of the shortcomings of parliamentary government in France are justified, it is difficult to agree with him in his forecast of the political future of that country.

In addition to the main subjects about which the two volumes are grouped, the author treats of a great number of minor questions, throwing interesting side-lights on social conditions in France. However we may disagree with Mr. Bodley's conclusions, the scientific world owes him a debt of gratitude for his painstaking care and for a luminous presentation of subjects that are among the most difficult with which science has to deal. No one who wishes to acquaint himself with modern France can afford to neglect these two volumes.

L. S. ROWE.

Letters of Victor Hugo.*

The letters of Victor Hugo are in a manner disappointing, and it may be noted that this observation has been made before of another collection of his letters. A like sense of disappointment we have all doubtless felt in turning over the correspondence of Tennyson, but in his case there is less of disillusionment perhaps, because his personal letters seem to harmonize sufficiently well with our preconceived ideas of the man, and, essentially uncommunicative as he was, it would have ill beseeemed him to prattle away his heart. His reserve is inseparable from the innate shyness of his temperament, but a spirit of true friendship lies behind this reserve, and the letters to "Dear old Fitz" have in them some warmth of human blood. What explanation then can we give that in spite of the lyrical effusiveness of Hugo's poetry, in spite of the personal nature of its appeal to us, his letters should seem so unexpansive, so cramped, and so constrained? Passages there are of perfervid rhetoric and paragraphs which seem to breathe an ardent love of humanity, but why we ask, is there so little of spontaneous interchange of thought and feeling, as between man and man, and so much poet-on-pedestal talk to humanity at large. Our English Shelley wrote poetry of an equally intense if less abundant lyric inspiration, and his humanitarian impulses were no less vehement than were Hugo's; yet his letters are masterpieces of the descriptive kind; they are of the highest literary quality, and humanly unconstrained. But even in the descriptive touches of his letters, Hugo's splendid pictorial powers seem to fail him, or the occasion seemed to him not sufficiently lofty for a display of his great artistic strength. We are nearing at last the most charitable explanation of the literary barrenness of the correspondence. Hugo was the most prodigious literary worker of the age, and the tense string on the tightened peg is liable to snap beneath the strain; so, concentrating as he did every artistic fibre of his nature upon his public labors, we may expect and welcome a certain relaxation of the tension in his unofficial hours.

In connection with this book the question naturally comes up again as to the propriety or even the charity of tossing to the public the private utterances of a famous man, but since it has come to be recognized that the most unblushing publicity is the meed and concomitant of greatness, this thoroughly pertinent

**Letters of Victor Hugo. From Exile and after the fall of the Empire.* Edited by Paul Meurice. Boston: Houghton, Mifflin, and Company.

question loses its appositeness and force. One other explanation there is, less charitable perhaps, but truer, of the indefinable lack of charm and spontaneity in Hugo's letters,—I refer to the immense vanity in whose thick and voluminous folds the poet lived and died enwrapped, a vanity so overwhelming as to be puerile or even childish on occasion, so arrogant as to render subservience to him the one bond and pledge of intimacy, the only sanction to worship at the foot of high Olympus. Thus we suspect the *poseur*, often perhaps where the imputation is unfounded; the suspicion poisons our sympathies and we are unrefreshed. In his poems the posing is so magnificent that we are held captive in the sway of his astonishing genius, and become the dupes of our own thrilled and excited feelings. The uninspired prose serves as a valuable corrective to stifle within us that unphilosophic worship and utter yielding of self which such genius seems to command.

I should like to quote freely, were it even in apparent confutation of what I have already said, from Hugo's references, affectionate and sincere beyond all cavil, to his own children. It would be unjust to the point of malice to infer here an assumption of affectionate feelings and love that were not absolutely sincere, and with his exquisitely sympathetic poems of childhood in mind, such a charge could only be falsely and futilely preferred. It is precisely in this sphere of human poetry that Hugo has been able to divest himself of those robes of vanity which his genius assumed on the ordinary occasions of pomp in its royal progress; for vanity, foolish enough in itself, would be ridiculous as between man and child.

With this passing reference to the most genuinely sincere passages in his letters, I wish briefly to examine in how far the correspondence confirms certain characteristics discernible already in the poet, and to touch with equal brevity upon a few aspects in Hugo's political career. Is it malicious to begin by seeking confirmation for that charge of petty vanity so often preferred against the poet?

Brussels, December, 1851.

"I am more popular here than I thought. Yesterday, at a printers' dinner, they drank the health of the three men who personify the struggle against despotism,—Mazzini, Kossuth, Victor Hugo."

Guernsey, 1855.

"The consul with a white tie on . . . was present when I landed. Somebody told me that he raised his hat like the others when I passed."

The early part of the letters is concerned with the period of the Rhine journey, and

readers of Hugo need not be reminded how bristling with recondite erudition was the book it occasioned, 'Le Rhin'. Yet the poet always insisted and proclaimed that the work was a prodigious tour de force of memory, in which names of the most barbarous cacophony lay imbedded as in granite. If we look to the letters for confirmation of this claim that he was working totally unaided by books of reference, we are struck by one unlucky admission, 9 October, 1840, that his time was so taken up "with traveling, or seeing buildings, or studying in libraries in the daytime", that he could write only at night. The inconsistency seems trivial enough, but is sufficiently grave to be recorded when we consider the many petty subterfuges to which the poet resorted to convey to the public a distorted idea of his greatness, which assuredly stood in small need of being magnified.

Critics have frequently observed that whereas Hugo is not a markedly original thinker, he is a wonderfully stimulating intellectual influence. He strikes new music from old world themes of such broad universality as justice, liberty, or the vagueness and the mystery and the terror of death; but his thought in itself is less philosophic than imaginative, not based upon a calm and unprejudiced observation, but drawing nourishment rather from the kindling imagery that sustains it, and illuminating with a brilliancy that is almost blinding. In his familiar prose, where he is deprived of this stimulus that poetic imagery affords him, there is a certain flatness and insipidity about his thought which is most discouraging; the antithesis that scintillates and dazzles in his greater work is pointless, and generalizations of vague idealism abound. Like every idealist he is eminently impractical and a coiner of truisms; yet an appeal to our purer feelings that sweetens the springs of charity is not mere rhetoric.

To Lamartine, June, 1862:

"If to be an idealist is to be a radical, then I am one. . . . Yes, a society which tolerates misery, a religion which admits hell, a humanity which admits war, appear to me to be a society, a religion, and a humanity of a lower order; and it is towards the society, the humanity, and the religion of a higher world that I aspire: society without kings, humanity without frontiers, religion without sacred books. Yes, I combat the priest who sells lies and the judge who administers injustice. To universalize property (which is the reverse of abolishing it) by getting rid of parasitism, i. e., to achieve the following object—every man an owner of property and no man master—that is my idea of true social and political economy.

To sum up, as far as a man can will it, I would destroy human fatality, condemn slavery, banish misery, enlighten ignorance, cure disease, illumine darkness, and detest hatred."

Whatever abrupt turns of front the poet made in the party politics of his day, the last thirty-five years of his life were consistently consecrated to the principles contained in the paragraph just quoted. It may be urged indeed with much force that the political views are too broadly generalized to be effectual; yet however the wise and sober-minded statesmen of France may have shaken their heads and smiled, Hugo's passionately eloquent humanitarian appeal exercised a great if not easily definable influence upon the spirit in which, as a result of his unrelenting labors, social and economic questions were approached.

Yet, however gladly Hugo stood upon the broad ground of humanity, contending (p. 158) that "there are neither black nor white in the world, but spirits only", however loudly he may have proclaimed his idle dream of an United States of Europe, he was above all things, and despite all, vehemently patriotic. This is noticeable at the time when France, after his return from exile, had fallen upon evil days; also in the early days of his exile—in the hours, as it seemed to him, of her greatest shame—the zest of his patriotism was equally intense, to the detriment of his purely theoretic cosmopolitanism.

Proserit, regarde les roses:
Mai joyeux, de l'aube en pleurs
Les reçoit toutes écloses:
Proserit, regarde les fleurs.

Je pense
Aux roses que je semai.
Le mois de mai sans la France,
Le n'est pas le mois de mai.

The letters afford repeated indications of the same spirit.

Mayence, 4th October, 1840.

"I am at Mayence, a place which has been French, which will become French again one day,—which still is so in heart and mind, and will be until it is marked thus on the map by the red or blue line of the frontier." Of what avail then is it to aspire after a "society without Kings, humanity without frontiers," if so bitterly must each beggarly mile of frontier be envied, and so rancorously begrudged?

Had space permitted I should have wished to enter into some debatable details of Hugo's political life, and to seek to understand his many changes of front, but that is a long and complicated story, and I forbear all the more willingly, as it is of a character, I fear, to

diminish our sympathy and respect for the poet's opinions.

By way of comment on his political sagacity, and to suggest a motto for the present Cuban campaign, I quote from a letter to the Revolutionary Committee of Porto Rico:

Hauteville House, Nov. 24, 1867.

"The Republic of Porto Rico has fought bravely for its liberty. The revolutionary committee acquaints me of this, and I thank it for doing so. Spain turned out of America! that is the great aim; that is the great duty for Americans. Cuba free like St. Domingo. I applaud all these great efforts.

"The liberty of the world is made up of the liberty of each people."

PELHAM EDGAR.

Theory of Thought and Knowledge.*

The ground which this book covers cannot be more clearly or briefly indicated than by giving its chapter headings:—

Part I: The Theory of Thought; The General Nature of Thought; General Conditions of Thought; How Does the Mind Get Objects; The Categories; The Notion; The Judgment; Inference; Proof; Deduction and Induction; Explanation; Some Structural Fallacies.

Part II: Philosophic Scepticism; Thought and Thing; Realism and Idealism; Apriorism and Empiricism; Knowledge and Belief; The Formal and Relative Elements in Thought.

It is hard to say whether the author should be regarded as a follower of Berkeley or of Kant. His theory of knowledge is essentially Kantian, although it is by no means copied from Kant. He recognizes the existence of an *a priori* element in experience. First of all come the unity of the self, the law of identity and contradiction, and the "fact of an objective connection" either of objects in a class or of different classes, or of substance and attribute, or of cause and effect, or of ground and consequence, or of the successive states of a thing or of other unspecified entities. These three principles do not give us objects but are the conditions of having or dealing with objects in general. In the second place we have the Categories, "those immanent mental principles which underlie experience and render it possible". Of these, twelve are enumerated:—Time, Number, Space, Motion, Quantity, Be-

*"Theory of Thought and Knowledge". By Borden P. Bowne, Professor of Philosophy in Boston University. New York: Harper and Brothers. 1897. Pp. 389.

ing, Quality, Identity, Causality, Necessity, Possibility, Purpose. Professor Bowne, although adhering to Kant's sacred number, obliterates the distinction between sense forms and categories and does not follow Kant's table of the latter. Nor does he hold that no other table is possible, although he implies (pp. 115-6) that no other would be as good. But in his interpretation of the nature of objective existence Professor Bowne parts company with Kant, rejects the *Ding an sich* and endows the Ideas of Reason with objective existence as well as with regulative functions. "In the order of knowledge experience is first and basal, and things are only the assumptions we make in order to explain and express experience. But they do this only as they have an intelligible content, when they have not this they are not only the unknowable, they are the unaffirmable. Phenomena and things inferred from them are amenable to our thought; beyond these we have no warrant for saying anything" (p. 283). Yet things are not a product of our thought. Between thought and things there is a difference which cannot be explained away,—the dualism of experience is ultimate.

To account, then, for the independent existence of things Professor Bowne, with Berkeley, has recourse to an Absolute Intelligence in which and of which they are and have their being. But, since the world is no fixed set of entities, but a living, moving, energizing whole, so must we conceive of the ground of its being. God, as Will and Purpose as well as Thought. Professor Bowne does not attempt to explain the relation between God and the individual in any way. If we ask "how the fundamental reality gives itself objects or becomes its own object, there is no answer that is not purely formal or verbal" (p. 315). Yet he thinks "if we assume that the world expresses thought and that our thought has something universal in it, the ground of the parallelism becomes apparent and there is no longer any reason why finite minds should not grasp the cosmic fact. Things, as products of the creative thought, are commensurable with an intelligence and are essentially knowable. Both human minds and cosmic things must be traced to a common source in the creative thought and will. Only thus can the antithesis between thought and thing be transcended and mediated" (p. 314).

The book is written in clear and attractive style, verging sometimes upon the colloquial, it contains not a little good metaphysic, and although it cannot be said to present much that is novel, it should find a wide sphere of usefulness as a text-book.

WILLIAM ROMAINE NEWBOLD.

Mexico of To-day.*

We of the United States are wont to believe that government by the people is the surest guarantee of national well-being. The trial of such a system we consider as necessary in the formative period of a nation's existence as in its after life, for early customs modify later usages and only by such trial is political experience obtained. Although admitting that for the immediate utilization of national resources no system of government can bear comparison with that of an able Czar, we maintain that the world has yet to see such a despotism followed immediately by a successful democracy. Despite the rapid development of France under Richelieu she later paid the price of political ignorance, and although Napoleon again set the national machinery in order the after effects were no less disastrous.

It is a successful transition, however, that Mr. Lummis predicts of Mexico. With the close of the present term of office President Diaz intends to retire and "he will leave a people apprenticed in self-government . . . with an abundance of able men fit to be called to the head and willing to wait to be called." Mexico is indeed seemingly well prepared for such a change. She has no foreign difficulties to distract the attention of her rulers. Her population is contented and industrious. A great advance has been made in the last two decades and we doubt not the guiding hand of the retiring president will be seen during the early years of the succeeding democracy. Yet with these advantages the successful development of a true republic will be a notable triumph. The discussion of future probabilities is not, however, the real purpose of the volume before us; more attention is paid to the past, but most of all the author attempts to describe Mexico of to-day.

Mr. Lummis is well equipped for this work. In his own words, he has watched the country for a decade; he has the personal knowledge of a documentary and field student who has followed the national history from the time of early mythology to the present. He has re-invaded nearly every state of the republic and has conversed by wholesale with every class, even including "such responsible Americans as are to be had." Of the use which has been made of these opportunities the volume itself is the best guide to judgment.

Two chapters of the fifteen in the volume are devoted to some of the prominent cities of the north; two others consider the capital and cer-

*The Awakening of a Nation. Mexico of To-day'. By Charles F. Lummis. New York: Harper and Brothers.

tain cities along the coast; two are largely historical and biographical, and the remaining nine contain the author's opinions of the country at large, her progress, her literary activities, her scenery, her resources and industries. The volume closing with a chapter on the persistence of certain Spanish characteristics in all countries where Spain has ever been in control. The author is on the whole an admirer of the Spanish colonizer and this chapter repeats in less detail the interesting observations regarding the Spanish world influence found in his earlier volume on 'The Spanish Pioneers'.

Mr. Lummis's views on the advancement which Mexico has made in the last twenty years and her present position in the world are best shown by quotations from his work. He compares her to Cinderella, and in truth some statements regarding the republic do remind us of fairy stories. First as to her physical characteristics. In scenery she has "probably the noblest prospect in North America"; in fertility of soil, if we may judge from the wheat crop, the "average productiveness is in Mexico five times what it is in fertile France". An increasing part of our French cognac is but the Mexican "mescal" plus a new label. There are "matchless" cottonlands and "cotton mills". "Mexican coffee bears comparison with any in the world". "Thousands of square miles are perfectly adapted to the growing of Cacao"—from which chocolate is made—and "the same may be said of vanilla". "For three hundred and fifty years Mexico has been rich by not much else than mines", yet "not ten per cent. of the mineral wealth has been exploited" while "the mining laws are confessedly better than ours" and "land titles are nowhere more secure". This leads us to consider facilities for developing industry in Mexico. "To-day Mexico is—and I say it deliberately—the safest country in America. Life, property, human rights are more secure than even with us". She has "the best country police in the world", while transportation is aided by "lavishly subsidized railroads" and "finely equipped ports and harbors."

Her people are not backward. "Perhaps the two things which most impressed me . . . were the fever of municipal improvement and the sheer epidemic of public schools". At Pachuca "were the famous mines of the Real del Monte which probably enjoy the distinction of being the most colossal folly of English 'tenderfeet' but paid as soon as they reverted to Mexican management". "One finds few things more discouraging than to know well the architecture of Latin America and then come back to that of our contracted cities". In courtesy the Anglo-Saxon finds his infinite superior among the Spanish-Americans. "The

Saxon, even in a republic, is polite to his friends and superiors, if he can be polite at all. The Iberian is polite to everyone—to his servants, the beggar at the curb, the foreigner with nose in the air". "I have never found one flaw in his manners" and he is "of fully as deep sincerity as my countrymen".

In religious concerns "there has been disestablishment throughout Spanish America" but "Catholics have far less rope in Catholic Mexico than in the Protestant United States. Church processions are impossible—even a priest cannot legally walk the streets in his churchly garments". "The American missions to 'convert' Mexicans from one Christian church to another meet a notable tolerance in Mexico, considering their errand, and maintain small congregations of the lower classes, who attend for motives not wholly unselfish or religious".

We have not space for more than a word concerning the author's opinion of the literature of Mexico. She "is, as she has been for centuries, far from poor in deep students, broad historians, and able literary men", while the "Ministry of Encouragement . . . fathers the issue of whatever book is deemed worthy". The author speaks of the long list of noteworthy Mexican writers in the past and of those to-day who are holding the nation up to the best literary traditions. Among these last is "Salvado Diaz Miron (foremost of living Mexican poets, though he occupies a cell in San Juan de Ulna)". The author does not tell us the reason for this treatment of the poet—whether the retirement is forced or voluntary.

The divisions of industry in accordance with nationality is a notable fact. "Broadly speaking one may know a man's derivation by his shop; for the exceptions are only enough to prove the rule. Textile manufactures are controlled by Mexicans and Spaniards; the sugar output by Mexicans, and rather oddly the bakers are of the same blood. Brewing is in the hands of the Alsatians. Shoemaking is mostly done by Mexicans with some Spaniards; contractors and dealers in material are Mexicans. Plumbers are English; bicycle, sewing machine, and agricultural implement men mostly Americans. of course, as are most of the railroad men. Dry goods and tailoring are French occupations. Hardware stores are owned by Germans, and the large jewelry firms are those of Jews. All races are treated equally and the negro or Indian is here on a plane with the white man, the subdivisions of color shading away almost imperceptibly.

The officials of the Republic, both at the capital and in the several states, are high grade

men. "There is probably no other country in the New World whose whole public service is to-day so scrupulously clean". So with the diplomatic service. "They do not send to any country an ambassador who will be lost there without an interpreter. Even down to the consuls this ridiculous superstition continues. Men are selected who are at least gentlemen in appearance; who can command the respectful attention of business men; who know how to ask for the information they desire". There are no "drunken consuls", "misfit ministers" and the like to retard progress. Even the beggar is more refined and is scarcer than the tramp in the United States.

For the accomplishment of the reforms which Mexico has seen in twenty years, Mr. Lummis does not hesitate to give President Diaz the credit. It was by him that stable government was secured. It was he who saved the country during civil war and it has been he who "has held the country in the hollow of his hand" and guided her destinies. Only because of his wise leadership has silver money been a blessing instead of a curse to Mexico, and it is but natural that he should be the idol of the country. We can justly say that Mr. Lummis has entered sufficiently into Mexican life to share the prevalent sentiment concerning this soldier-statesman.

The author in all his work gives us the bright side of Mexican life, and the impression left in the mind of the reader is that the modern Utopia exists just south of the United States. If there are dark points in that country to-day this treatment is in our opinion injudicious, for what the reader is seeking is not only brilliant writing, of which Mr. Lummis is a master, not alone the feeling of astonishment which Mr. Lummis undoubtedly gives him, but more important than this the reader desires truth and, although the reviewer is no more than one of those "Armchair historians" whom Mr. Lummis affects to despise, we do not think the whole truth is presented. To take but a single instance of an occasional slip of the author's pen which discloses something different from the general tone of the book,—he is speaking of the popularity of Governor Ahumada, and to illustrate it he mentions a bull-fight in Chihuahua—"almost a model little city". There was a riot and the "raging populace invaded the ring, smashing things and bent on worse" and were only prevented by the Governor. These surely are not the intelligent citizens of whom he has been speaking. Again, although Mexican workmen have excellent training schools we find that "native mechanics obtain from two to three dollars a day while Americans average about five".

There are other instances but these are sufficient to show the point intended to be illustrated. There is no book more dangerous than one presenting a half-truth, and while we are glad Mr. Lummis has called attention to the marvelous advance of the Mexican Republic we are compelled to doubt if the whole truth is given. It is the story of 'The Awakening of a Nation'. Is it also a full and fair account of 'Mexico of To-day'?

C. H. LINCOLN.

Thirty Years of American Finance.*

To explain by any academic formula the confused mass of coin, certificates, and notes, which by courtesy is designated the American monetary system, is quite impossible. Vague and mysterious to us it must be a hopeless riddle to the foreigner. The Statements of the United States Treasury of the money in circulation do not appeal to the understanding of the wayfaring mass. Even those who pride themselves upon a larger intellectual calibre are free to confess that while the names of the different sorts of money in use offer but few difficulties, the reasons for such complexity are unfathomable. Their embarrassment is but natural, for only those who have mastered the monetary history of recent years can explain the intricacies of a treasury statement.

Since the close of the Civil War two powerful and opposing tendencies have shaped our monetary legislation. The money forms now in use are the monuments of their successive triumphs. What has been gained in one direction by either tendency has been lost in another, and the resultant reflects a struggle in which neither has gained the mastery.

There would undoubtedly be some objection should we designate these forces as those of "contractionists" and "inflationists." Each would repudiate the title. And yet in the never-ending struggle over the currency, no matter what the immediate form of the issue, these words represent better than any other the tendencies of the opposing sides. Yet lest we be suspected of using epithets, where we seek merely description, let us distinguish the tendencies as the conservative and radical sides of the controversy.

On the conservative side we find those who favor a traditional monetary policy. They look to the consensus of opinion and practice of other nations, they believe that economic factors more potent than the dictum of the legislator ultimately determine the form of

*"Thirty Years of American Finance, 1865-1896". By Alexander Dana Noyes. New York, 1898: Putnam's. Pp. 277.

the world's money. They are learned in the lore of international trade. Their chief concern is the maintenance of stable conditions of foreign exchange. Their spokesman is the banker, their world the stock market, their controlling spirit the timidity of vested interests.

Among the radicals we find perhaps less reflection and more impulse. They look to our distinctive national interests, they are prone to imagine the government omnipotent in affairs of finance. It is their favorite dictum that the United States is big enough and strong enough to solve its own problems in its own way. Their interest in the question is direct and personal. They seek a monetary standard which shall do justice to the producer by maintaining stability of prices. They are keenly alive to the evils of falling prices and the consequent industrial disturbances. Their spokesman is the discontented producer, their outlook the local market, their spirit a willingness to try radical remedies for deep-seated evils.

Happy the man who can rise superior to the contending parties, who in the midst of the strife of opinion can see clearly the measure of truth and the extent of error upon one side and the other. Only such a man would be truly fitted to write the monetary history of the United States. But it is perhaps too much to expect such a man to arise in our generation. None of us escape the influence of our surroundings, and all that we can reasonably ask in a treatment of contemporary history is the effort to comprehend both sides of a controverted matter and the attempt to state it impartially.

Any endeavor to gather into a connected history the salient events of recent years is commendable. Our knowledge of such events is at the best fragmentary and disconnected. Consecutive study cannot fail to bring order into our knowledge, and may stimulate us to a deeper comprehension of the significance of events. One cannot take up the study of Mr. Noyes's book without appreciating these results. The author has given faithful study to the monetary questions in their various aspects and results, and has presented to us a readable account of our monetary experience in compact form. Into his work he has packed masses of information, and through a copious index he has fitted it to serve a useful purpose as a book of reference.

In judging a work of this nature one is concerned less with the material presented than with the standpoint of the writer. Mr. Noyes's treatment of his subject is strictly chronological, and he may be said to give us the day to day point of view. He is more widely read in

the financial columns of the newspapers, than in the debates of Congress and official documents.* His treatment reflects his preparation for the task. The operations of the treasury, the import and export of grain and of gold, the state of the stock market, these are to him the phenomena in which our financial history must be read. His book is therefore an admirable exposition of monetary phenomena from the conservative point of view which we have characterized. His sympathies are with the gold standard pure and simple, and he seems to seek no further explanation of the hesitating and faltering steps of Congress than the inherent irrationality of legislative bodies. At critical periods in our national history it must be conceded that the conservative side has won the battle. But it has never secured the unconditional surrender of the radical party. It has been hampered by restrictions, and has often been repulsed in subsequent skirmishes. If in spite of this specie resumption finally triumphed it was due to a lucky accident—that nature gave us a bountiful crop when Europe hungered. If again the legislation of 1890 did not at once produce a crisis it was a happy accident. The author's proneness to discover reasons for the failure or success of legislation in phenomena but indirectly connected with it leads us to suspect that his estimate of the merits and defects of such legislation may be at fault.

The author's strictly chronological arrangement interferes with a true perspective. It leads him to emphasize minor causes and leave out of consideration more remote but more potent forces. It is probably this which leads him to over-emphasize temporary price movements, and neglect the deeper underlying tendencies of prices. From such a standpoint the opposition to resumption appears not only indefensible but wholly irrational. From such a point of view the silver legislation of 1873 and 1890 and the agitation for free silver appear only as an incomprehensible aberration not only of the intellect, but of the moral sense.

The author's day to day exposition of monetary events not only leads him away from a better understanding of what I have designated as the radical position but leads to methods of statement which continually irritate the reader. Time and again we are told

*We find evidence of this in his incorrect statement (pp. 41 and 78) of the provisions of the Bland-Allison Act. That Act did not require the purchase of enough bullion per month to coin from two to four million dollars, but of from two to four million dollars' worth of silver. From the start the monthly coinage exceeded two millions of dollars and increased with the decline in the price of silver.

that prices or exports increased or decreased by so much, without any information as to where they stood before or after the change. Moreover the book is marked by an absence of any statistical tables, covering a period of years. The lack of such tables prevents the reader from estimating whether the author has correctly stated the significance of the facts which he quotes.

Nor can we withhold a regret that the author is content to be an annalist, and does not essay to be a philosopher. We miss a summary which should bind the whole together. The work opens with what seems to be the promise of a general point of view but the author quickly drops into narrative. Nor is the apparent promise fulfilled in the conclusion. We fear that Mr. Noyes has not so arranged his work that the reader will gain a general point of view. Much solid information will have passed through his mind, and a few facts will doubtless stick in his memory, but if he is candid he can hardly escape the feeling that he really does not know what it has all been about. Like the express train tourist he has passed through the country but has not penetrated it.

ROLAND P. FALKNER.

The Apostolic Age.*

This volume of the International Theological Library, edited by Professor C. A. Briggs, of New York, and Professor S. D. F. Salmond, of Aberdeen, is an independent endeavor to describe the origin of Christianity. The author treats the New Testament books, which are, of course, his principal sources, with considerable freedom and seeks to discover in them the facts of Apostolic History rather than to reproduce the history which the books themselves offer. He does not wish to deny the supernatural origin of Christianity; but he minimizes the intrusion of the supernatural into the history, is inclined rather to see it working through the natural than interrupting the latter or added to it, and endeavors to describe that aspect of the rise and progress of original Christianity which presents most nearly the appearance of a natural solution. He is not bound by any strict theory of the inspiration of the Biblical books. He even finds errors in the ideas of Jesus. At the same time he writes in a reverent and believing way.

This double aspect of the work decidedly weakens its effect. The orthodox reader will feel the treatment of the supernatural history to be inadequate and sometimes hypercritical. The heterodox reader will feel that the author's language often does not agree with what his critical principles logically necessitate. Yet the volume is evidently the fruit of careful study of early Christian literature and every page indicates the author's familiarity with the details of the most recent investigations. It attempts also to cover the whole field indicated by its title. It passes in review the condition of Judaism at the beginning of our era and then briefly describes the work of John the Baptist and of Jesus. Then follows an account of Primitive Jewish Christianity, then the Christianity of Paul and the work of Paul, and these are appropriately succeeded by an account of the Christianity of the Church at Large and finally of the developing Church,—thus bringing the narrative to the close of the first century.

The general reader will perhaps be most interested in noting the position which Professor McGiffert takes with reference to the New Testament books. He denies that our first gospel was written by Matthew. The latter's real work is lost. It was written before the destruction of Jerusalem (A. D. 70) and consisted chiefly of a compilation of the sayings of Jesus. Our first gospel was written somewhat later and was formed mainly out of Matthew's work and Mark. The latter was written shortly after A. D. 70. The third gospel and the Acts were by one author but he was not Luke. They were composed near the close of the first century. The Johannine books present difficulties which the author feels himself unable to solve. He will not admit that the writer of the Revelation could have written the fourth gospel and he seems disposed on the whole to maintain that the latter emanated from a disciple of the Apostle John but that it contains a good deal of trustworthy matter. It is acknowledged that all the epistles attributed to Paul are his, except the Hebrews and the Pastorals. The latter were probably built upon some genuine notes of Paul's but sought to use the Apostle's name for the purpose of overcoming later heresy and fostering the institutions of the later church. In like manner the Epistles of Peter are not from that apostle nor are those of James and Jude from the men to whom they are usually assigned. Professor McGiffert is disposed to believe, like Professor Harnack of Berlin, that the titles of the "Catholic" epistles were falsely given to them in the second century. His view of the origin of the New Testament books is thus, as

* 'A History of Christianity in the Apostolic Age.' By Arthur Cushman McGiffert, Ph. D., D. D. New York: Charles Scribner's Sons.

students of the subject will recognize, a reproduction in most points of the views now prevalent in Germany. Yet they do not command our confidence. It is astonishing, e. g., to see the author's treatment of Luke's works; for the discussions of Blass and Ramsay have confirmed not only the Lucan authorship of both books but their exceptional historical value. Professor McGiffert's treatment of the Johannine literature also is wavering and inconsistent. He still insists that the Revelation could not have been from the author of the fourth gospel, although Professor Harnack has admitted the contrary and though both books are saturated with the same theological ideas. He does not know whether to assign the fourth gospel to St. John or to another John, and his reasons for doubt (pp. 614-6) are quite trivial. Still less reason is there for his denial of the authenticity and early date of the Epistle of James; while the theory of a falsification of the titles of the "Catholic" Epistles is utterly without evidence. At the same time it should be noted that "advanced criticism" now takes a much more conservative position than it did a generation ago. The tendency is strong to revert to the traditional dates and authorships of the New Testament books.

As "criticism" now stands, therefore, we have enough literary remains by which to ascertain the leading events of Christ's life and apostolic history, yet Professor McGiffert distinguishes quite sharply between the Christianity of Christ and of the Apostles. So far as his interpretation of the history goes, Jesus appeared among men as a singularly pure religious genius. He had in the main the traditional Hebrew idea of the Messiah, but his distinguishing and imperishable characteristic was that he realized perfectly the spiritual Fatherhood of God and the immediate divine sonship of every one who comes to God with repentance for sin and desire for communion. It was this message, rather than himself or his own work, which Jesus proclaimed. But when the disciples were convinced of their Master's Messiahship, especially after his departure, the emphasis was placed by them not so much on his message as on his person and his work. Thus arose apostolic Christianity. It became the proclamation of Jesus rather than of Jesus' teaching. At first it was simply faith in him as Messiah and in no way a rupture with Judaism. But Paul gave it a new direction. In his experience of conversion he found the truth that the crucified Messiah was the immediate deliverer of all believers from the bondage of the flesh. So Christianity became universal and spiritual, and advanced to the conquest of the Gentiles.

Paul, however, was only the most prominent of many missionaries, nor did his peculiar ideas dominate the church as a whole. Christianity became in the end a new spiritual ethics, centering around Jesus as the Son of God, and offering salvation to all who accepted it. It had many types. In fact the original faith in Jesus as Messiah clothed itself in the course of Apostolic history with all the best ideas about Messiah and God and morality, and then with not a few speculative ideas concerning the relation of God to the world, which were current in and out of Judaism,—and so built up apostolic theology. The result however was quite a different thing from the simple and non-theological teaching of Jesus. The latter was only the creator of the movement. His wonderful personality, his spiritual message, gave the impetus. But the impression which Professor McGiffert leaves upon his readers is that the subsequent development was quite beyond the horizon of Jesus' thought and purpose. It was the substitution of theology and of institutions for the simple message of the Master. And yet it was inevitable. It was part of the evolution. Each age must make its own forms of truth and worship, and the apostolic age no less than later ones.

Such seems to be in general the concept of apostolic Christianity presented by Professor McGiffert. In many of his descriptions of the details of the great movement he writes finely. He always shows careful thought and large scholarship. But, if we have understood his fundamental idea of the origin of Christianity, we believe it to be fatally inadequate. Thus in his delineation of Jesus, he does not give any weight to the representations of the fourth gospel, though he admits that book to contain much that is trustworthy. Again, he practically passes over the significance of the miracles of Jesus, which his favorite sources—the Synoptic Gospels—relate, though he admits the fact of miracles. Further, he is false to his sources in minimizing the extent to which Jesus presented himself as an object of faith and his work as redemptive. Still again, he is unjustified, in the light of recent investigations, in attributing to the author of Acts so faulty an acquaintance with the events of the earliest Christian history. We think him equally erroneous in representing the Christian message, apart from Paul's, as merely the substitution of a new moral law, together with faith in Jesus, for the old Jewish law. A truer estimate and exegesis of the epistle of James would have prevented this. Finally, the author's treatment of apostolic theology fails to do justice to the evidence which all the New

Testament provides, that the Apostolic Christians not only built their faith on the historical life and teachings of Jesus, but that these were cherished with scrupulous care, and that the records can be relied upon to give us not only what the apostles thought about Jesus but what Jesus thought and taught about himself. Of course, the apprehension of truth and of facts, even by apostles, proceeded gradually: but both their explicit and implicit testimony assures us that the great Master's life was not merely the starting point in Christianity but contained, either in word or act, substantially the whole truth which his apostles afterward declared. If Professor McGiffert's book stimulates American Christians to a renewed examination of the New Testament, it will have provided the best refutation for many of its statements. On the other hand, it is a sign of the times that even perfectly unfettered criticism cannot deny the overwhelming evidence for the leading facts on which historical Christianity securely rests.

GEORGE T. PURVES.

The Head of the Family.*

It is not undeservingly that the name of Alphonse Daudet stands in the front rank of the novelists of the closing quarter of our century, and we welcome another of his stories with melancholy eagerness, as it must be all but the last we shall have from his kindly pen.

In the 'Soutien de Famille' we have essentially a study of character, although not at any moment very deeply psychological. The case is that of an elder son, whose father, suddenly finding himself financially embarrassed and, besides, drawn into a dishonorable complication, deliberately puts his house in order and commits suicide, leaving this boy with the injunction to support the family. The main interest centres in the failure of the eldest boy to accomplish anything by reason of his irresolution, love of elegant diletantism, and ambition to move in the *grand monde*: while the true hero is his younger brother, a simple machinist, who serves at every turn as the real "support of the family" and sacrifices himself to keep his brother at college.

The dénouement, if such it can be called, consists in the final surrender of the elder son, his tardy but complete recognition of his extravagant failure, and his abrupt departure for military service in Cochinchina at the mo-

ment when there is just time to take the place of his younger brother in the ranks of the embarking regiment, and thus to save him from an exile of five years which would have been a heavy addition to the thousand other sacrifices already made. But by this time Raymond, the gentleman, has worked much mischief to his own family, and still more to the daughter of his own best friend; and we cannot easily see how things are to be put right. Perhaps there is no need that we should, since in real life, which Daudet always professes to copy, things undoubtedly have a way of going radically and irrevocably wrong for somebody, when people follow persistently after their own narrow satisfaction.

The book is full of life-like portraits of men in the political world, with its baseness and venality, and varied by tragical glimpses of the lives of Russian Nihilists in Paris. The world we enter is one of corruption, and Daudet excels in depicting it. But the story moves rapidly and we do not feel so much in need of deodorization as if we had been wading through the cloaca into which we are led by many of Daudet's contemporaries. Indeed, Daudet has never been a thorough-going realist like Maupassant, who is the perfection of the type. He has the kindness of our own Dickens and the fancy of a Romanticist. Here once more, after so many years, the genuine good-heartedness and spontaneous unselfishness of Tonin and of Pierre Izoard and of his daughter Geneviève show us that the author who gave us "Mère Jacques" in 'le Petit Chose', Mlle. Zizi and M. Chébe in 'Fromont Jeune et Risler Aîné', with many more such, had not lost his faith in human goodness or his belief that we can find it wherever we look for it.

The translation of the book has been made by Levin Carnac, and is on the whole successful, which is more than can be said of some translations of several others of Daudet's works. Translation is a very delicate art and cannot be done in a hurry; but there is no excuse for such English as "Scarcely . . . than"; "let us hope that he will not finish like him"; "like we used to have"; "practised and all as she was in the ways of the world"; "incapable of what I accused him". Neither does the rendering seem to be correct, as far as can be judged in the absence of the original, in such cases as the following: "breakfast" for *déjeuner*; "this year of philosophy", for the year in the Philosophy form; "to attend double classes", for taking a second year in the same form; "a brave boy" for *un brave garçon*; "I'm dining on this side of the road to-night", for "on this side (of the Seine)", by ellipsis, *de ce côté*; "he will certainly go farther than all the others", for he will last longer; "egotist", for

*'The Head of the Family'. By Alphonse Daudet. New York: G. P. Putnam's Sons.

"selfish", etc. There are several passages which have evidently been made unintelligible by mistaking the meaning of the original; but these are rare. The title adopted in the American edition, 'The Head of the Family', is not particularly happy, and once or twice at least proves to be quite unsuitable when occurring in the text. If that of 'The Bread Winner' was as good as appropriated in America, there was still another literal rendering of the French title which might have been chosen. The critical introduction to the book by Professor A. Cohn of Columbia University has considerable merit, although some of his statements are perhaps open to discussion. The illustrations by Marchetti are altogether admirable, and are so thoroughly French in local color as to aid greatly in understanding the story. The portrait of Daudet is very life-like.

JOHN HOME CAMERON.

The Children of the Future.*—The Development of the Child.†

This is the somewhat inappropriate title of a book which contains no reference to the children of the future, but whose real subject is the Kindergarten of the present. In some fourteen brief papers, the author deals with nearly as many problems related to child-training. She makes a strong plea for more individualization in dealing with children; lays commendable emphasis on the necessity for closer co-operation between the teacher and the parents; says some wise words with reference to the sacred office of motherhood; and gives the reader the benefit of a long experience in dealing with sulkiness, passion, and selfishness in childhood. The chapter entitled "A Deviser of Mischiefs", dealing with children's lies, is marked by clear psychological penetration; and that on story-telling is one that every mother would do well to read.

The author deals with important, though well-worn subjects; and deals with them in the spirit of an enthusiastic kindergarten. Indeed one almost feels, as he reads, that the kindergarten is being held up before him as the source of all educational progress, the real fountain of all pedagogical wisdom. Among Miss Smith's readers there will be many, who, while recognizing the excellent

work of the kindergarten, and while assigning to it a deservedly high place in our educational system, will still refuse to be convinced that all pedagogical insight was born even with the sainted Froebel and his enthusiastic disciples. It is difficult to restrain a smile at the extravagant panegyric on mirthfulness, with which the last chapter but one begins; and it is still more difficult to restrain a protest against such exaggerated statements as the following (p. 90): "There is no spot on this earth, nor in any other star that God has made, so absolutely and eternally fitted to teach unselfishness as is that 'free republic of childhood' where the principles of Froebel hold their sway", etc. The writer ignores the fact that there are many excellent homes, and thousands of fairly good ones, all over the land. And a good home, with wise parents, real brothers and sisters, and real family affection, is a thousand times better fitted to teach unselfishness than the best kindergarten in existence.

The author of 'The Development of the Child' begins with the child's physiological development. Physically the child is uneven, unstable, purely provisional, in his nature. He differs so widely from the adult as almost to constitute a distinct species. The order of his development is irregular, spasmodic, and not to be predicted. No strain should be put upon a being in such a condition of unstable equilibrium.

Great emphasis is laid on the importance of environment, as compared with heredity. Acquired tendencies are not transmitted, and are therefore of no importance in relation to the race, although all-important for the individual. The child's daily surroundings "mould him as surely as a warm hand shapes a piece of wax" (p. 83). Those who have observed children with any care will appreciate the strong emphasis laid here on environment; while at the same time feeling that full justice has scarcely been done to the other potent factors of heredity and native endowment. The figure of wax is misleading, since every child betrays a most pertinacious individuality, alongside of his extreme susceptibility to environmental influences.

In dealing with the place of the primary school in child development, the author takes occasion to criticise the kindergarten as we have it. Much of the work done, such as the sewing, plaiting, weaving, etc., requires so fine a co-ordination of the muscles of the hand and eye as to be decidedly hurtful to the child, while the whole institution often lacks that spirit of freedom and spontaneity that ought to be its leading characteristic. One point is exceedingly well taken, viz., that educators are far too prone to assume that what a child de-

[* 'The Children of the Future', by Nora Archibald Smith. Boston and New York. Houghton, Mifflin, and Company. 1898.]

[† 'The Development of the Child', by Nathan Oppenheim. New York. The Macmillan Company. 1898. Price \$1.25.]

lights in is necessarily good for him. Much of the pedagogical literature of the day takes this for granted; but nothing could be farther from a true view of the matter; and it would have been almost worth while to publish Dr. Oppenheim's book were it only for this one sentence (p. 104): "There is no more reason why he should know what is best for his general intellectual welfare, than that he should spontaneously recognize which is his most advantageous food".

Religious instruction should give way, in the early years, to ethical; and ethics should be inculcated by concrete examples rather than by abstract formulæ. Children before the age of puberty are unreliable witnesses, on account of the immature condition of their nerve centres, their vivid imagination, vanity, proneness to imitation, etc., and should not be summoned to give evidence in courts of law (chap. 7). Juvenile criminality is due not to heredity, poverty, illiteracy, nor any of the causes usually assigned. These things merely produce an enfeebled constitution, prone to yield to temptation to crime. A similar remark is made regarding defective mental growth. An excellent criticism is made (chap. 10) on public institutions for the care of dependent children. These all lack that indefinable atmosphere that belongs to family and home life, and hence, no matter how well equipped, they uniformly fail to produce a type of character equal to the average. The home is the ideal place for children; and public institutions for the care of children should be made as nearly like the home as possible.

The concluding chapter is a strong plea for the better education of girls, having in view that vocation for which the majority are destined, and which is the noblest to which they can aspire, viz., motherhood. The present curricula of "Ladies' Colleges" are condemned as "decorative"; but the course of study which the author proposes to substitute for them, is a very doubtful improvement. He advocates biology and physiology, decries music, art, and literature; and expresses contempt for "the stupefying study of grammar", for history, and for "the intricate caustries of so-called mental and moral philosophy" (p. 279). Most of us will be profoundly grateful that our mothers were not educated after Dr. Oppenheim's ideals, so as to possess minute knowledge of the structure, and chemical decomposition of our nerve cells, the growth of our brain, and the progressive medullation of our nerve fibres, but densely ignorant of everything bearing on our æsthetic, moral, and religious life, and utterly helpless to guide the development of our spiritual natures.

The greatest fault in the book is this very tendency to exalt physiological considerations until they overshadow everything else. Æsthetic, moral, and spiritual influences are, to a large extent, ignored, and the author is evidently not very much at home in psychology, else he could never have made the mistake of supposing that because our retinal images are inverted, we see objects at first up-side-down, and learn their proper positions gradually by association (p. 159). There is not the smallest particle of evidence that any normal being sees objects up-side-down, any more than that an object situated to the person's left is seen on his right, because the image is projected on the right retinal surface. The child does not see his retinal image at all. He does not know of its existence. He sees the object; and, so far as he sees it at all, he sees it in its proper position.

FREDERICK TRACY.

"I take it that we want first to make of our sons and daughters good men and women, conscious citizens of no mean city, walking gently, modestly, courageously, serving the state, ordering their lives after some high pattern. Having this aim, we cannot afford to neglect so potent an ally as Poetry, with its winning spiritual beauty, might be to us. 'The acquisition of good poetry,' said Matthew Arnold, that very practical thinker, 'is a discipline which works deeper than any other discipline in the range of work of our schools. More than any other, too, it works of itself.'"

"More than any other it works of itself." I believe that if, for one-half hour a day, a teacher were to read good poetry aloud with his pupils—not fretting them with comments, not harrying them with too frequent questions, but doing his best by voice and manner to hold their attention, encouraging them to read in their turn, pausing only at some salient beauty or some unusual difficulty, above all giving the poetry time to *sink in*—I believe thoroughly that at the end of a year he would find himself rewarded beyond all his calculations. For a child's mind is a wonderful worker, if only we trust it. A child's imagination is as susceptible of improvement by exercise as his judgment or his memory. I believe we shall help the next generation immeasurably if we can only gain for it a more liberal succession to its great inheritance of poetry. The very rhythm of poetry is so powerful (as Plato pointed out) in winning the soul! It may be fanciful in me to deem it in some way a veritable echo of that divine order and rhythm—that music of the spheres—with which it seeks to harmonise our lives. But I am certain of this—that with its music, its rhythm in our ears, we go about our work more vigorously, because more tunelessly, as sailors do when they work to a chanty chorus. Can we not so persuade the schoolmasters that our children may hear this music more clearly and more constantly than we?"—A. T. Quiller-Couch, 'Pall Mall Magazine' for June.

"It is excellent discipline for an author to feel that he must say all he has to say in the fewest possible words, or his reader is sure to skip them; and in the plainest possible words, or his reader will certainly misunderstand them."—Ruskin.

Book Notes.

Professor Butler has republished in book-form a number of addresses delivered before large bodies of teachers, and essays from different periodicals. They are noteworthy for the fine spirit which pervades them, being worthy of the best traditions of liberal culture. The first two on 'The Meaning of Education' and the relative value of different studies reach conclusions which may be described as humanistic. A very vigorous paper points out the influence of physiology, psychology and sociology on the "New Education." One sentence from 'Democracy and Education' will indicate its purpose. "I am profoundly convinced that the greatest educational need of our time, in higher and lower schools alike, is a fuller appreciation on the part of the teachers of what human institutions really mean and what tremendous moral issues and principles they involve." The last three essays deal with higher education. A word of warning is uttered to those who, forgetful of the adaptation of the American university to the demands of American life, would fashion it completely after a foreign model. Perhaps the concluding essays on secondary school problems—as they are the most technical—are the most valuable for the practical educator. (New York: The Macmillan Company.)

In the volume, 'Thomas and Matthew Arnold', of the 'Great Educators' series, we had from Sir Joshua Fitch a valuable résumé of the work of two men who stood for liberality in religious opinion and for the humanistic spirit in education, a treatment by a man who possessed at once the devotion of a foremost educator and a personal intimacy with one of the two subjects of his monograph. The latest issued volume of the series treats of Rousseau. To speak adequately of a man who was the greatest factor in the liberation of the human spirit in the eighteenth century is a difficult task, difficult because only an extensive acquaintance with the people and tendencies of that age can afford the right point of view for judgment—difficult, likewise, because only a wide sympathy and rare discrimination can successfully interpret a character so diverse in good and evil as Rousseau. Mr. John Morley had both the knowledge and the sympathy necessary, and his two volumes on Rousseau are probably the last word we need on the subject. However, the plan of the 'Great Educators' series called for a volume on one who is called "the father of modern pedagogy", and Mr. John Davidson has contributed 'Rousseau and Education according to Nature' (Scribner's Sons). Mr. Davidson has made a painstaking study, seriously dealing with the chief aspects of his subject—the times, Rousseau's life, his social theories, his educational theories, and his influence. Recognizing, as everyone must to-day, the influence of Rousseau upon the subjectivity, passion, devotion to nature that characterize the Romantic movement in literature, upon the aspirations of liberty, equality, and fraternity that found expression in the French Revolution and still animate democracy, and upon the pedagogical movement that brought forth fruit in Pestalozzi and Froebel, Mr. Davidson expresses views of Rousseau's genius curiously out of tune with the influence he admits was exerted. He rings the changes on his "sensuous", "dalliant", "immoral", "capricious" nature, his "sense-drunk ravings", "his utter inability to conceive of moral life". Even Wordsworth, pure and wise poet, he does not spare; "his whole emotional pantheism, so dear to sensuous dalliers, is Rousseauian and immoral to the core." This exaggeration betrays the partizan and vitiates the effect of Mr. Davidson's soberer judg-

ments. As he fails in sympathy with his subject, Mr. Davidson has failed as well in knowledge of Rousseau's age, failed to see that it needed what Rousseau gave it—a heart to aspire and to feel, a longing for something afar, not found in conventional society and city life, individuality, independence, simplicity, sensitiveness—and that Rousseau's mission is almost as necessary to-day as ever. We admit with Mr. Davidson that his educational theories as such are unsafe and, on the whole, impracticable; but we must not forget that Rousseau wrote as a poet and a novelist. We must look to the spirit of his work in contrast with the actualities of his age if we are to weigh the gold from out the dross in his strange personality.

To choir masters who have boys to train we recommend 'Practical Hints on the Training of Choir Boys', by G. Edward Stubbs, Organist and Choirmaster of St. Agnes, New York (New York: Novello, Ewer, and Company.) Mr. Stubbs is well known as a very successful man in this department of music and his long experience makes his opinions of great value to those who are seeking to have that most rare thing, a satisfactory boy choir.

'Australia and the Islands of the Sea', by Eva M. C. Kellogg, is the eighth in the series of geographical readers, 'The World and Its People', edited by Larkin Dunton. (Silver, Burdett and Company.)

Careful research and an acquaintance with the latest geographical facts is evidenced by the amount of useful information here collected. The reader, beginning with the island-continent, travels to neighboring Tasmania and New Zealand, thence to Greenland and the other water-girdled land-masses, large and small, that border the mainland or dot mid-ocean. He treads the broad streets of Sydney, or with Peary, he stands on the cliff above Independence Bay. He enjoys the beauty of a Cuban coffee plantation, and mingles with the society of Haiti, which affords to white people who display exemplary conduct an opportunity to "overcome the social disadvantages attaching to their unfortunate color." One visits the Bermudas, and St. Helena with its memories of Napoleon. The Isle of Wight attracts us through its old church at Newport, where lies Elizabeth, daughter of Charles I., and Farringford, once the home of Tennyson. Nevis, one of the Lesser Antilles, is the birthplace of our own Alexander Hamilton, and the Samoan Islands recall the lamented Robert Louis Stevenson, whom the text calls an *English* writer. A masterly writer of English he was, but his was "the land of cakes and brither Scots."

The new geography differs essentially from that of a quarter of a century ago in making more prominent the "causal relation". Facts are viewed not simply as unrelated details, but as having a dependence on each other born of physiographical conditions. The student is led to see the close connection of the material world with all forms of life,—to note the ever-active earth forces, and the slow but constant change in earth forms. This the author evidently appreciates, and the differences in soil and climate, in products and people, are closely associated.

As geography opens so many avenues of culture in kindred subjects—botany, zoology, mineralogy, geology, astronomy, physics, chemistry, history, with its record in literature and art—it joins all in one central thought,—the earth as the abode of man. This is the touch "that makes the whole world kin". "The highest lesson of geography", says Doctor Harris, "is that of the triumph of human mind over the obstacles of nature, and even over the limitations of climate and soil."

The text-book of the past, with its statements of disconnected facts, and its desert of map questions with an occasional oasis of picture, is in strong contrast with that of to-day. In this age of illustration, books are fascinating, even to the boy who creeps unwillingly to school. This volume, with its attractive print and numerous pictures, seems well adapted to secure the avowed aim of the author,—“present pleasure, permanent profit”, and “a deeper investigation of the social, industrial and political needs of the people.”

Maurus Jokai was born at Komorn in the year 1825. He became a lawyer, but the insurrection of 1848 in Hungary drew him into its vortex and he wrote and fought for the freedom of his native land. When the rebellion was finally suppressed, Jokai turned his activity to literature and became the greatest literary power in Hungary. Since 1850, more than two hundred volumes—novels, romances, dramas—have come from his pen. Latterly his political views have undergone a change, losing gradually their early harshness and violence. As deputy in the Hungarian Chamber, he has constantly urged the necessity of maintaining the union under the Emperor-King.

Many of his works have been translated into English; and probably not a few readers are familiar with ‘Black Diamonds’, ‘The Green Book’, ‘Eyes like the Sea’, ‘Midst the Wild Carpathians’, ‘Pretty Michal’ and ‘Timar’s Two Worlds’. For vivid description, masterful drawing of strong character, and dramatic presenting of incident, Jokai may fairly be compared with Hugo, whom he resembles in a manner to suggest the influence of that great master.

The most recent translation from Jokai’s voluminous store is that of ‘Janicsárok végnapjai’, ‘The Last Days of the Janissaries’, which forms one of a group of Turkish stories. The translator, R. Nisbet Bain, has very properly taken the liberty of changing the title to ‘The Lion of Janina’; for the hero and main character of the book is Ali Pasha of Janina, and the fall of the Janissaries is a mere episode at the end of the story.

Janicsárok végnapjai was written forty-five years ago, when the author, as Mr. Bain points out, was at the height of his creative power. There are, in truth, many passages in the story that illustrate the greatness of Jokai’s art. But among the works of so prolific a writer there must be a wide margin between the best and the worst, and to the former of these two extremes this book does not belong.

A story of treachery, cruelty, revenge, passion, and brutish lust cannot be redeemed by tricks of the drama or of descriptive art nor yet by making the wicked succumb to others just as wicked. It is for the historian or the traveler, not the novelist, to tell us that the Turks and Greeks alike are cruel, revengeful, treacherous, and all that. When shall we be delivered from this abominable parade of sin and shame which novelists and journalists are continually thrusting upon us? We have a duty in this regard—publishers, printers, writers, and readers—that lies heavily upon us. (New York: Harper and Brothers.)

An important contribution to the rapidly increasing library of “sources” of American History is the volume entitled ‘Select Documents Illustrative of the History of the United States’: 1776-1861, edited by Professor William Macdonald of Bowdoin College, and recently published by The Macmillan Company. In a compact volume of some four hundred and fifty pages the editor has collected the texts of ninety-seven documents of the period beginning with the Declaration of Independence and ending with the opening of the

Civil War. Accompanying each document is a brief introduction summarizing its history and including a select bibliography. The volume also contains a general bibliographical note on the use of the printed sources.

One-third of the collection consists of statutes and treaties; another third comprises messages of Presidents and reports of some of the executive departments; and the remaining third includes congressional and state documents and a few extracts miscellaneous in character. While each student of American History will doubtless miss certain documents which seem to him relatively as important as some included in this collection, in general the selections seem to have been carefully and judiciously made, and are in the main representative of the various phases of our political and constitutional history. This collection will be a valuable addition to the resources of the class room, for, while none of the documents included are “new” or “rare”, several of them have not been readily accessible to the great majority of students, who have not had the advantage of large libraries. This volume will greatly facilitate the adoption of modern methods by teachers of American History.

‘The Eugene Field Book’, edited by Mary E. Burt and Mary B. Cable, with an introduction by George W. Cable, is put forth to supply the demand for a reading book made up of Field’s writings to be used in schools. One wonders whether there really is sufficient demand for such a book to justify its publication,—whether Field’s work is simple enough and sound enough to make good literary diet for school children. Certainly the editors have done well with the material afforded them, presenting a range of production that surprises one who has not made a thorough study of Field. Perhaps the best things in the book are the letters to his children. Such a story as ‘Margaret: A Pearl’, although it is of the sort that may be called “children’s stories not primarily for children”, has yet enough realism in its fancifulness to catch the child’s mind, and the sweetness of it will linger until the child becomes old enough to grasp its real meaning. Mr. Cable’s introduction is short but very pleasantly written, and will add to the interest of the book for the general public. (New York: Charles Scribner’s Sons.)

It is a law of the human mind that it should seek to harmonize all it feels, hopes, and knows. Man is not satisfied until his science and his religion, the two poles of his nature, work in unison; and hence the attempt has been and always will be made to bring science and religion into some sort of agreement.

‘Christianity and Social Problems’ is a continuation of the thought of two preceding books, ‘The Evolution of Christianity’ and ‘The Theology of an Evolutionist.’ Clear and forcible as the first two books are, they will appeal more strongly probably to the religious than to the scientific. For it is on the spiritual side of life as commonly accepted and believed, when evolution is seemingly forgotten, that Dr. Abbott is strongest and best. Some in turning these pages may think that Dr. Abbott has laid too great stress here, and has not sufficiently emphasized there, but most Christians can hardly fail to appreciate the general truth of much that he has set forth.

The third book then, ‘Christianity and Social Problems’, is an outgrowth of the first two. Strictly speaking, Christianity knows nothing of social problems as such; and this fact is, in a measure, recognized by Dr. Abbott. Notwithstanding his leaning towards Socialism he perceives that Christ always addresses Himself directly to the individual, and that the solution of social problems is a question always

and everywhere of individual betterment and advance. Dr. Abbott takes his stand, however, on the incontrovertible fact that in order to carry out Christ's teaching, in order to obey moral laws which are essential to man's physical, mental, and moral well-being, individuals, communities, and nations must do certain things and not do certain other things. This book, 'Christianity and Social Problems', is clear, forcible, and persuasive. With regard to that much-vexed—and vexing—question of Labor and Capital, for instance, the book is approximately fair to both. The lines of painful effort along which man's improvement has taken place are clearly traced, facts well marshalled, and the inferences to be drawn from them well put. If in the face of present events the author's view of our American life and civilization is somewhat rose-colored, it is because with him the glamour of vanishing ideals still prevails. The deterioration of our public life, the alienation from public affairs of men of character and culture, and the substitution for them of paltry politicians, make the present ominous and the future doubtful. It has been said that Christianity is losing its hold upon the masses. It may be doubted, however, whether real Christianity has ever taken deep hold of the masses.

Anything that brings Christ, the living Christ, the Power of Life, home to any heart—whether it be by evolution or the Salvation Army, howsoever and by whomsoever Christ is preached—is thankfully welcomed and heard. As Maimonides says: Faith in God and rejoicing in it, when once found, can never be worn or lost. To know that there is a Pearl of great price is knowledge; to persuade men that it exists, and that it may be possessed (and not in Heaven only) is the highest aim. This book, and the two preceding ones, are among those which profess that knowledge and that aim. In so short a space it is impossible even so much as to notice adequately the book. But it may be read by all who love high thinking, noble aims, and goodly living. (Boston: Houghton, Mifflin, and Company.)

Professor James Mark Baldwin of Princeton University has succeeded in his latest volume, entitled 'Social and Ethical Interpretations in Mental Development' (New York: The Macmillan Company), in presenting a study of social psychology that is worthy of consideration from students of the social sciences and those interested in education as well as from specialists in psychology. The sociologist can no longer say that there has been no adequate attempt on the part of the professional psychologist to develop a social psychology on the basis of the data furnished by the social life. Throughout the entire volume Professor Baldwin makes constant reference to the observed facts of social organization though the method employed is avowedly the psychogenetic, that is, the method which "inquires into the psychological development of the human individual in the earlier stages of his growth for light upon his social nature, and also upon the social organization in which he bears a part." A certain disdain for deduction is evidenced throughout the book, and yet its boasted inductive basis, consisting of the direct observation of children—chiefly the author's own two daughters—is rather narrow for the huge task of constructing social theory, and it is when the author actually gets into the realm of deduction, from broad general experience and suggests the tests for its verification, that he accomplishes most.

The fundamental propositions of the book are those concerning "the dialectic of personal growth" and the development in the individual of the idea of Self, and "the dialectic of social growth." The author maintains that the alter and ego are in reality not two things to be opposed and contrasted but are in reality

merely opposite poles of the one idea of the personal self in the individual's development. The processes by which the self as alter and as ego is variously viewed by the individual as he observes and reflects upon his own and other's experiences are discussed under the titles, The Imitative Person, The Inventive Person, The Person's Equipment, and The Person's Sanctions. Imitation is regarded by Baldwin, in common with Tarde and many recent French writers, as the initial and most fundamental process in the development by which the individual grows naturally into the possibilities of social life.

The second part of the volume treats of Society, under the captions: The Person in Action, Social Organization, Practical Conclusions. The burden of this discussion consists in an argument for a social dialectic, and in a criticism of existing theories of society on the ground that they do not first determine upon the matter of social organization which Baldwin says, "consists of thoughts; by which is meant all sorts of intellectual states, such as imaginations, knowledges, and informations." Again he says: "Every socially available thought implies a public self-thought-situation which is strictly analogous in its rise and progress to the self-thought-situation of the individual member of society."

The social dialectic consists in the process by which the individual particularizes upon and only upon the basis of the generalizations which society has previously made; these particularizations of individuals are added to and improved upon by means of the inventive faculties of individuals and then again disseminated through imitation and generalized by society, whence they become the basis for farther particularizations, and so on ad infinitum.

Much of the matter in this volume has appeared in the form of articles in scientific periodicals, and the book loses something in style from the fact that it has not been sufficiently worked over as a unit. In places Professor Baldwin shows a fine command of language, but for the most part there is a carelessness in expression and especially in sentence structure that annoys the reader. The book is however a stimulating one and opens up fields of thought into which Professor Baldwin will doubtless lead many workers.

'An Introduction to the Study of English Fiction, Briefer Edition', by Professor William Edmond Simonds of Knox College, has much more of value in its ninety pages than have certain other volumes of five times its bulk. While the world has had, does have, and will probably continue to have more than enough unsuccessful attempts at large things, it can never have too many excellent performances of modest tasks as in Professor Simonds's little book. It is sound in matter and attractive in manner. (Boston: D. C. Heath and Company.)

The purpose of 'A Quaker Experiment in Government' by President Sharpless, of Haverford College, is to give the contemporary Quaker view of the first century of the government of Pennsylvania. While the general ideas of Quakerism were formulated in Penn's 'Frame of Government', they were not fully manifest in the subsequent history of the Province nor even in the Acts of the Assembly. Probably the most serious difficulty that the provincial legislature encountered was the supervision of the laws in England by the Board of Trade and Plantations. The record of this Board, a veritable mine for historians, is now being published by the State in the 'Statutes at Large'. It is here that Penn's answer is found to the objection that an unrestricted right to a trial by jury would "interfere with the act for preventing frauds," etc. "I cannot help it," cried

Penn., "tis the great charter that all Englishmen are entitled to, and we went not so far to loose (lose) a little (tittle) of it."

Of Penn's constitution of 1682 President Sharpless says (p. 60): "It anticipates by two centuries in some respects the best ideas of the most advanced republics. There could not well be anything more democratic than the Assembly. The initiative and the referendum are both here. The prohibitionist will find there his plan for suppressing saloons. Nothing of vital consequence now in our American Constitution relating to the individual liberty and the rights of popular assemblies is denied except the privilege of passing laws over the governor's veto."

A brief suggestion of the contents of the volume may be had from the titles to the eight chapters into which it is divided: Principles of (Quaker) Government; the Quakers in England; the Quakers in Early Pennsylvania; Democracy and Civil Liberty (a review of its progress in Pennsylvania from 1682 to 1760); Religious Liberty; the Indians; Military Matters; and the Last Days of Quaker Control of the Assembly.

The points which stand out with greatest prominence in a rapid survey of the early Quakers are their high ethical ideals, their perfect democracy, their consistent regard for religious liberty which led them to refuse to accept advantages for their own denomination, their Indian policy which involved treaties "never sworn to and never broken", their military views which justified war for protection only, and their ability to deal with practical problems in a practical way. The best answer to criticism of Quaker rule is found in the fact that even when they were largely in the minority among the population they were continued in power for many years. They found their staunchest supporters in the Germans.

The chief fault of the book is its brevity; it is little more than a thesis or monograph. True it does not pretend to be more, but it loses by this method of treatment much of the historic perspective necessary to a complete picture of the times or even to the Quaker view. The charm of frankness and impartiality pervade the volume, but the language is not uniformly lucid. The following sentence betrays the Hibernian blood of the writer (p. 67): "In 1712 he (Penn) was seized with a stroke of apoplexy, and was unable to do business until 1718, when he died." The proof-reading is wretched. (Philadelphia: Alfred J. Ferris.)

To hold yourself aloof and judge impartially a tale that has stolen your heart, is difficult but this fact in itself is, perhaps, a tribute. In 'The Dull Miss Archinard', by Anne Douglas Sedgwick, one has a sense of light and sweetness throughout, amply sustained by a bold-clean handling of the story, that leaves in one's nostrils the aroma of healthy, growing flowers, in whose midst dwells a single white rose,—the 'Hilda' of the tale.

The book is a winsome, clever bit of life-drawing—in no instance overdrawn—and the few characters introduced, especially 'Peter Odd', possess acute personality, mellowed in Hilda's and in Odd's case by sympathy. (New York: Charles Scribner's Sons.)

'Industrial Experiments in the British Colonies of North America', by Eleanor Louisa Lord (Johns Hopkins University Studies in Historical and Political Science) is a work that appears opportunely. Present interest in matters industrial makes one confident that the above mentioned work will be well received. The task that the author sets for herself is a modest one: her purpose is to give an account of the attempts of Great Britain to have the naval stores she otherwise must import from the Con-

tinents produced in the North American Colonies. In addition to this there is given an explanation for the failure of the various industrial and commercial schemes projected by Great Britain, and finally a statement of the conflict of commercial interest that arose between the Mother Country and the Colonies. The study rests mainly on the Board of Trade Records, although its authorities are not confined to these. Explanatory tables, a bibliography and an index are appended to the work.

We have to acknowledge the receipt of 'Guesses at the Riddle of Existence and Other Essays on Kindred Subjects', 1898 Edition, by Goldwin Smith, (New York: The Macmillan Company.) The first edition of this volume was noticed in The Citizen of May, 1897.

Dr. Carus, who in recent years has done much to make the teachings of the Buddha known in the West, has given further evidence of his interest in the study of religious philosophy by publishing in attractive form 'Lao-Tse's Tao-Teh-King'. In an introduction of forty-five pages he considers the tradition regarding Lao-Tse's life, the fundamental principle of his philosophy, the ideal of his ethics and the relation in which he stands to the popular religion known as Taoism. Prefixed to the text is the brief historical account of the philosopher by Sze-Ma-Ch'ien. The several forms of the Chinese are subsequently transliterated and explained, and a translation of the whole is given that is intended to follow the original as closely as intelligible English can. Regarding the success of the translation Chinese scholars (and they are few) must judge. The layman cannot with mere vocabulary and illustrative notes hope to determine for himself the meaning of texts so evidently difficult, and the wisdom of printing the original text in a book intended for "the English reading public" may well be doubted. The notes, often full, deal for the most part with the meanings of individual words. Biblical parallels are frequently cited, but one misses the many illustrations which might be drawn from Brahmanical writings, for even if the doctrine of Tao is not derived from that of Brahman, and although the Chinese setting is more ethical than the Hindu, the two seem to be fundamentally the same. (Chicago: The Open Court Publishing Company.)

Arithmetic, universally regarded as an essential subject in elementary education—the climax of the three R's, has had educational results that are, to say the least, disappointing. Among the suggestions for its improvement as a school study is the well-known proposal to associate with it at as early a point as possible the kindred subject algebra. This is the idea upon which is based 'An Algebraic Arithmetic', by S. E. Coleman.

When it is proposed to bring algebra to the aid of arithmetic, by algebra is generally meant not the algebra of relative magnitude but generalized arithmetic where absolute magnitude is in mind, for plainly the difficulties connected with algebra, in the proper sense of the term, are quite as marked as the essential difficulties of arithmetic. Therefore there need be no objection made to the proposal on the ground that algebra is something quite different from arithmetic. The difficulties of arithmetic are of two kinds: those of theory, and those of application. The difficulties of theory occur in connection with notation, the simple rules, greatest common measure, least common multiple, fractions, decimals, and evolution. In the case of no one of these can it be said that any gain is made by recourse to algebra. Indeed as it is a received law that, in relation to mental

growth, the particular precedes the general, it is better to deal with the particular yet, to be sure, in such a way as to secure an attitude of mind that is general. It is certainly admitted that for convenience of statement general symbols are a gain; it must also be admitted that in elementary work there is great danger of their being introduced too early.

The difficulties in the applications of arithmetic are of two kinds: they may consist in the terms used—and are therefore not mathematical difficulties—and in the abnormal and artificial combination of processes introduced, as witness the fearful and wonderful problems in stocks and discount that still adorn textbooks and examination papers, or they may be intrinsic to the problem itself. The former of these will not be referred to. In the case of the latter the question arises as to the advisability of an appeal to algebra. A judicious gradation of problems will secure to the pupil strength in what we may call purely arithmetical work, yet very often a problem, difficult from the point of view of arithmetic, yields a ready solution on resort to algebra. But there is generally this difference between the solutions: the arithmetical solution requires a sustained contact of the mind with the actual data of the problem and demands at each step an interpretation of the process in terms of these data, while in the algebraic solution one or more equations are constructed by a reference to the data and one or more assumed quantities, after which there may be nothing more in way of interpretation—everything may be mere manipulation of symbols. There is almost a parallel difference between the working of a problem in geometry by methods purely geometrical, demanding immediate reference to the actual figure, and by methods algebraical where for a time the figure may be lost to sight. In either arithmetic or geometry there may be reasons for preferring one method to the other on account of special circumstances, but in general it would seem that in elementary education the method which demands contact with the concrete is more valuable as a discipline, and more creative of strength.

In the work under review the chapter on involution and evolution is particularly good, though the use of algebra is not essential to it. The applications to commercial problems are well and clearly presented: the haste to exhibit results as formulas may, however, tend to make the pupil rely more on rules than upon his own power of reasoning. The chapter on mensuration is, perhaps unavoidably, somewhat disappointing. (New York: The Macmillan Company.)

'The House in which Thomas Jefferson wrote the Declaration of Independence', by Thomas Donaldson, is intended to clear away one of the minor uncertainties of our history. In recent years four locations have been pointed out as the site of the house in which Jefferson wrote the Declaration of Independence, and even to-day the tablet commemorating the event is placed on the borderline of two such sites which happen to be adjoining, not upon the exact spot intended to be located. The reasoning by which Mr. Donaldson proves the southwest corner of Market and Seventh streets to be the site of the original house seems irrefutable. This bit of history is prefaced by a sketch of Jefferson. Although we should hardly call that statesman "the chief founder of the Republic" there has been a tendency to belittle his work which we are glad to see Mr. Donaldson opposing. The illustrations are plentiful and in workmanship the volume is all that could be wished. (Philadelphia: The Avil Company.)

'Selections from the Prose and Poetry of Walt Whitman', by Dr. Oscar Lovell Triggs, is an attempt to present "not what from a conventional point of view would be called 'the best' of Whitman, but rather what is most characteristic in his writings". An introductory study of some thirty pages by the editor, though weakened by the large vagueness which the disciple has imbibed from the master, is yet an interesting and fairly full account of the antecedents and environment of the man who, a recent essay says, "lived patiently upon cold pie and tramped the earth in triumph", and of whom Dr. Triggs declares: "He was a seer. His life was wrought in harmony with the higher spiritual laws of his being. What he contributed to the world was not a series of incidents, but a new spiritual experience". Attitudes so different in two books both published within the year show that Whitman's position in the world of literary creation is still far from being definitely fixed and acknowledged. To one he is a seer, to another he "has the sign-manual of the true quack". The excellence of Dr. Triggs' volume is in the fact that he has presented so many characteristic specimens of Whitman's mind, from so many different periods of his life, that between these two covers we seem to have matter enough to explain Mr. Chapman's utterance as well as the editor's opinion; enough indeed to enable the reader to include both views in a larger and more scientific estimate of the poet of democracy. The excerpts given under the title "Theory of Art" are especially interesting to the student. (Boston: Small, Maynard, and Company.)

Charlotte Perkins Stetson is a Californian. On the golden slopes of the Pacific coast she has chanted her songs, and now sends them forth in a book, 'In This Our World', following two thin volumes previously given to the public with witty verses, many of them written from the point of view of a "Nationalist". She has much to say in praise of her favored land, and says it often with felicity and with a feeling for color and melody. She has read the poets, and here and there her phrases and cadences show her to be a disciple of William Morris and of Swinburne.

Her chief poems, however, are not her pleasant idyls of far western scenery, but those in which she reminds the reader of Browning by her study of the tragedy of life and her advocacy of man's duty to choose "the lion path" rather than the common inglorious roads of ease. The latter part of the book is the more forcible, resounding as it does with sorrow for the poor and oppressed, and with sympathy for woman's bondage to the dull round of cooking and cleaning, for all that is suggested in the line,—

"Slow death of woman on a Kansas farm."

Yet her message as a whole is one of encouragement, and is best summed up in the poem to the volume,—

"Would ye but understand!
Joy is on every hand!
Ye shut your eyes and call it night,
Ye grope and fall in seas of light—
Would ye but understand!"

(Boston: Small, Maynard, and Company.)

'The Peace-Makers' were a religious sect. Had they lived up to their principles, John Strange Winter would never have written the tale which she calls by their name, for its interest depends on the domestic tragedies and discords that went on in the family of the founder of the church. "The Abode of Peace" he called his house, but made it the scene

of much unhappiness. It must be owned that the author of 'Bootle's Baby' fails to invest these middle-class civilians with the fascination she throws about her military heroes. In spite of harrowing trials which they are called upon to undergo and out of which most of them come nobly, they are very humdrum people after all, and knowing what Mrs. Stannard can do her audience sighs for the brass buttons, and the sound of fife and bugle that cast a glamour from the barracks which inspired her first literary ventures. (Philadelphia: The J. B. Lippincott Company.)

Two recent contributions to the bookseller's counter are 'A Cup Cod Week' and 'Rod's Salvation', both by Miss Annie Elliot Trumbull, who is blessed by a most delightful and unpretentious gift of story-telling. Her work suggests a twilight musician,—not one who plays you Grieg and Brahms and Chopin with dazzling brilliancy of technique, but the happy soul whose joy it is to sit for hours before the piano, pressing the keys with deft fingers and putting new expression into old, familiar, hackneyed tunes. Her New England is less depressing than that Miss Wilkins's photographs, more modern than Miss Jewett's, and she has a certain dainty humor in her touch, an ease and felicity of diction that go far to make up for want of plot and scantiness of incident. The best of the four short sketches included in 'Rod's Salvation' is 'The Chevalier Saint Agar', which will be read with interest by all Dames and Daughters of Colonial and Revolutionary descent. The glimpse of Cape Cod has that picturesque background lightly washed in as a relief to the figures of five women, distinctly of the type of to-day, whose lively talk affords fresh evidence of the kaleidoscopic quality of feminine philosophy. That Miss Trumbull manages to give each one an individuality augurs well for her success when she undertakes another novel. Her 'White Birches', published a few years ago, is one of the best of American novels. 'A Cape Cod Week' and 'Rod's Salvation' are published by A. S. Barnes and Company, New York.

A cheery romance is 'The Spirit of Sweetwater', brimful of sunshine, airy with the winds that blow over high places and chronicling the course of a true love that ran smooth. Although its slender substance makes only a tiny volume, even when eked out by wide margins and illustrations, and its style is marked by the frankest simplicity, the little volume has a charm not to be found in some of Mr. Hamlin Garland's more ambitious work. Wedding bells ring in the last chapter and the cover is closed with a conviction that hero and heroine are to live happily ever afterwards in the good old fairy-book way, for no shadow of disaster broods over their idyllic affection, no harsh note of cynicism jars in their conversation, and the atmosphere which has developed the match is thoroughly wholesome and invigorating. Write another such, Mr. Garland. The reading world needs more of this sort of plain, nourishing fare. (New York: Doubleday and McClure.)

If the last twenty chapters of Caroline C. Walsh's 'Dr. Sphinx' could be condensed and retained as a sketch of the self-supporting woman's life in New York, they would be more attractive than the book entire, as they have a graphic effect of verity. But it is difficult to sympathize with a love-story of which the hero is so obviously and wearisomely ill-bred, and the heroine so persistent a letter-writer. As for the style, the fine simplicity and accuracy of the practised hand are not always at command. (New York: F. Tennyson Neely.)

Many persons doubted Mr. Anthony Hope Hawkins's wisdom in attempting to write a sequel to 'The Prisoner of Zenda', and many who have been reading the monthly installments of 'Rupert of Hentzau' in 'McClure's' or in the 'Pall Mall Magazine' have pronounced it both inadequate as a sequel and unsatisfactory as a story. But we feel that Anthony Hope has shown himself one of the several present-day writers who have not allowed popular adulation to make them wholly unable to judge of their abilities; we also think the earlier Zenda story could well bear a sequel; neither 'The Prisoner of Zenda' or its continuation are of the kind to be properly judged if read in numbers.

Now that 'Rupert of Hentzau' is in book-form we venture to predict that discriminating readers will with more or less enthusiasm pronounce it not only a worthy sequel, but a better story than its predecessor. It belongs as frankly to the school of 'time-light fiction' as Horace Walpole's 'Castle of Otranto'. But we can well afford to be grateful for accounts of even impossibly romantic loyalty, love, bravery, honor, and glory so long as they thrill us out of stodgy materialism in life and false realism in fiction.

The inadequate illustrations in the 'Pall Mall' are proof, were any needed, that the American publishers have done better by their public in selecting Mr. C. D. Gibson to illustrate the volume. (New York: Henry Holt and Company.)

Whatever is published by the author of 'Literary Landmarks' is welcomed with interest because of the admirable quality and charm of her work. 'Odysseus' is a translation, adapted from the Greek narrative used to great advantage as a third reading book in the primary schools of Athens. The style, while fluent, has retained the Greek simplicity and breadth. This book is much superior to Miss Burt's 'Stories from Plato' and will awaken quicker response in school use. It is written for a higher grade. The illustrations are usually good in spirit and workmanship,—notably so in their sympathy with the text. (New York: Charles Scribner's Sons.)

'Cuba at a Glance', by Emma Kaufman and Anne O'Hagan, in an uninformed and partisan "glance" at the history of that island. The publishers have printed also the ballad of 'Remember the Maine' by Robert Burns Wilson. (New York: R. H. Russell.)

'The Sun's Place in Nature', by Sir Norman Lockyer, is a supplement to his work, 'The Meteoritic Hypothesis', published in 1887.

The evidence of the spectroscopic and the meteoritic hypothesis furnish the basis for a stellar classification and give the sun a place in nature, which he shares along with Arcturus and Capella and others.

During the last decade the improvements in instruments, and the more successful application of photography in recording spectroscopic examinations of the stars and nebulae have widely extended the field of the worker in solar physics. Now one can obtain not only more clearly defined photographs of stellar objects than formerly but can also make permanent records of objects and phenomena unseen and unheard of before. The author has made good use of this increased power to test and establish his meteoritic theory.

As might be expected he has developed this work in a truly scientific manner. First he gave us 'The Chemistry of the Sun', wherein he set forth the methods of working with the spectroscopic and described the applications he had made in studying the phenomena of the sun. This was followed by an extended study of meteors, comets, and nebulae. On the

results of many years' patient work he based his 'Meteoritic Hypothesis', and immediately began to test his theory in the light of further observation. The theory stood the tests and more: it predicted. It stated among other things that so-called new stars are produced by the collision of meteor-swarms, that the temperature gradually rises and then falls. The spectroscopic examination of Nova Aurigæ 1892, and of Nova Normæ 1893, were quite in accord with the requirements of the theory and a brilliant triumph to the credit of prediction.

The Meteoritic Hypothesis is by no means universally accepted by students of solar physics; but after reading 'The Chemistry of the Sun', 'The Meteoritic Hypothesis', and 'The Sun's Place in Nature', an unbiased student is more than likely to become a disciple of Lockyer.

The book is written in the author's well-known pleasing style and deserves, as it will undoubtedly receive, the careful consideration of lovers of astronomical science. (New York: The Macmillan Company.)

In editing 'A Treasury of American Verse', Mr. Walter Learned has succeeded in making what is unquestionably the best of American anthologies—a collection which, considering his field of choice, is worthy to stand by the side of his admirable 'Treasury of Favorite Poems'. Occasionally one is unable to approve his action, as when he gives 'On the Shore' as title for the poem which Sidney Lanier wrote and the world has learned to love as 'Evening Song.' Several of the selections representing Longfellow and Lowell are scarcely characteristic, and the productions of a baker's dozen of inferior and melancholy verse-makers might well have been omitted. Yet it is easy to appreciate that the editor was forced to include numbers of pieces against his literary judgment. He explains in the preface, "Poems destitute of literary merit are sometimes too popular to be omitted from such an anthology. A collection like this can claim to be no more than a collection of those poems which every one knows, and a few more which the editor hopes that some would like to know and keep." This last clause furnishes, no doubt, the reason that while the collection includes but three poems each from Bryant and Whittier and but two from Emerson it gives six pieces by an author whose name is Walter Learned.

The book is pleasing and substantial in its make-up and is provided with excellent apparatus for finding the favorite poems by author, title, and first line. (New York: Frederick A. Stokes and Company.)

It is as much a pity as it is true that clamorous egotism, and striving after effect have been allowed to make David Christie Murray's 'My Contemporaries in Fiction' repellent, for there is much more good than bad between the covers of the book. While one will wish to mark as futile nearly all the paragraphs treating of Hall Caine, many, in the same chapter, that discuss George Meredith must be pronounced excellent. The estimates of Stevenson, Barry, Kipling, and Hardy are unusually penetrative and balanced. It is hard to see how Miss Mary Corelli's much-praised, much-blamed work could have fairer or more adequate treatment. While the swashbuckler comes out in handling George Moore and W. H. Mallock most roughly, the comments on Mrs. Humphry Ward, Sir Walter Besant, Dr. Conan Doyle, Ian Maclaren, Anthony Hope Hawkins, Stanley Weyman, and W. Clark Russell are truly appreciative, critical, and suggestive. The chapter concerning the Americans is as characteristic as any. It praises Bret Harte's early and blames his later work, finds Henry James cultured and dull, Mr. Howells "microscopic and

monotonous", Miss Wilkins observing and depressing; sees in Walt Whitman and Mark Twain the essence of Americanism, and considers Stephen Crane's 'Red Badge of Courage' "the truest picture of the sort the world has seen". The volume closes with an admirable characterization of present-day fiction.

The faults of the book are more than enough to make the reader toss it into the waste basket as impatiently as Browning dropped Sibrandus Schnaf-aburgensis into the hollow tree. Its merits are more than enough to make him pardon the egoist as Browning did the pedant and fish the volume out for another reading. (London: Chatto and Windus.)

European diplomats and American editors have occupied themselves considerably with the future of the Balkan peninsula. There is a new view of the problem that has been brought forward by Dr. Shoomkoff in his recent 'Future of the Balkan States'—that of a native of the peninsula. Dr. Shoomkoff looks for the expulsion of Turkey by the concerted powers; for the division of the European possessions of Turkey among Bulgaria, Servia, etc., in accordance with the character of the population of the relinquished provinces; for the occupation of Constantinople by Great Britain as a bulwark against Russian aggression on the Bosphorus. This consummation is devoutly to be wished, but one must remark how doubtful it is that there are any interests to compensate Great Britain for the struggle that would follow her acquisition of Russia's south door key.

A wider and more intimate communion with nature in her visible forms is a wholesome corrective for the distressing degree of self-consciousness which characterizes cultivated human society to-day. So we welcome the series of Teachers' Leaflets prepared by the College of Agriculture of Cornell University, and intended for use in public schools. Recent issues are fresh and bright in style and well illustrated. No. 9 is entitled 'The Life History of the Toad' and No. 10 'The Birds and I'.

Mr. James W. Alexander, who is intimately associated with all that pertains to the welfare of New Jersey's great university, has added his increment to the rapidly increasing literature of American college life. 'Princeton—Old and New' (Scribner's) is without plan or scope other than that of informal description of the life of student and instructor in this and bygone days. Such books are usually written by very recent graduates, the older men undertaking the more serious business of setting forth the history and "genius" of their colleges. But Mr. Alexander is one of the "old boys" who keeps green the memory of his own college life and returns from time to time to compare the youngster of to-day with him of yesterday. He adds little to the knowledge of one who has been even a mere looker-on at Princeton. The anecdotes are those which nearly all Princeton men tell; the "characters" described are familiar either through present contact or past traditions; the habits, customs, and general "foolishness" of the undergraduate are advertised to every commencement visitor. But the author is so full of enthusiasm for his subject and tells his story with such rapid ease that the little volume deserves, and will doubtless find, a place on the book-shelves of many college men, whether from Princeton or elsewhere.

Those complacent people who deprecate any effort to change the existing order of things, on the ground that the condition of the poor in the world, especially in the United States, is steadily improving, will find food for sober reflection in Dr. C. B. Spahr's 'Distribution of Wealth', of which a second edition has been printed.

(New York: T. Y. Crowell and Company.) The book is well known to all students of social conditions and is deserving of the widest sale. It subjects to most careful analysis certain optimistic conclusions of economists with regard to the wonderful betterment in recent years of the wage-earner's prospects. Dr. Spahr has not entire confidence in the veracity of figures and is inclined to distrust statistics whenever they lead to conclusions at variance with those born of common observation. The popular belief, for example, in the steady concentration of wealth he holds to be well founded, and he shows that Giffen and Leroy Beaulieu, who have tried to prove the contrary, make very careless use of statistics. He also criticises some of the official generalizations based upon the Aldrich 'Report on Wages and Prices', pointing out that the figures given by no means warrant the conclusion that wages in this country have risen greatly since 1873. But the value of Dr. Spahr's book lies not in its conclusions. It is the product of sincere, conscientious, intelligent effort to get at the truth on a most important subject about which there is always much loose writing and talking. It is written in plain English and is one of the few books of statistical content that can safely be recommended to the general reader as interesting.

'Partisan Politics' is the title of a book in which J. S. Brown of Los Angeles, Cal., sets forth the evils of party government and prescribes a remedy. Political parties, according to Mr. Brown, are "hostile to free institutions and the liberties of the people." Having no legal existence, they are irresponsible and so can be safely used by a few designing, unscrupulous citizens for their own enrichment and advancement. They breed bribery, patronage, log-rolling, gerrymandering, class legislation, and corrupt administration of public business: they discourage the entrance of great men into politics, they degrade the civil service. Such are some of the evils which Mr. Brown describes, and he does it fairly well. It was a task worth doing, for the average American citizen knows too little of the inherent dangerous possibilities of our political system. But for Mr. Brown's "remedy" not much can be said. He would first abolish all parties by law and then compel all nominations for office to be made by assemblies of the people. To the author this "remedy" seems so simple and easy of application that he gives to its exposition only about ten of the 221 pages of his book. It is to be feared that Mr. Brown will have to go deeper into the philosophy of politics before he finds an effective remedy for our political ills or, indeed, one that the patient can be persuaded to take. (Philadelphia: J. B. Lippincott Company.)

Perry Belmont's 'Republican Responsibility for Present Currency Perils' is a little book that democratic campaigners will find of service, but the man who wants clear ideas about the currency question will not be helped by it. As history, it is one-sided, needing a supplement entitled 'Currency Perils Vainly Courted by the Democratic Party.' Mr. Belmont succeeds in concealing his own views upon the money question—except that he condemns greenbacks, half laments the extinction of the state bank note, and wants to deal kindly with silver. His book will hardly embarrass his endorsement of any future democratic platform. (New York: G. P. Putnam's Sons.)

'The Philosophy of the Humanities' by Thomas Fitzhugh (Chicago: The University Press) can hardly be taken seriously, though the author's purpose is high and earnest enough. The book begins with a lecture on the 'evolution of culture'. The result attained is applied in a second lecture to the organiza-

tion of Latin in the college course, and in a third to its organization in secondary education. Turning to the first lecture, we follow Aryan culture through its five stages, the hunting and fishing, the pastoral, the agricultural or political, the artistic, and lastly the philosophic; the last three, or in other words the social, artistic, and scientific, constituting culture. "Agamemnon, King of men, must live and work in order that Homer, the sweet singer, 'may touch our eyelids with tears', and a Homer must stir the infinite depths of spirit before Thales of Miletus can inquire into the mystery of the universe. A Numa must inaugurate his policies before Ennius can have leisure to sing, and Ennius, the poet, must precede Lucretius, the philosopher. Even in the chaotic beginnings of modern culture, a Charlemagne or a Friedrich Barbarossa will arise before a Dante, and a Dante before a Descartes."

Can anything be more hazy and unreal than the illustration attempted in Roman history—the author's own field? There is too much of this sublimated nonsense in the book. The truth is that the author fails to grasp an organic connection in his three stages. The possibilities of our author's theme are nowhere more finely suggested than in the pregnant first chapter of Professor Henry Jones' book on Browning. But the real merits of Mr. Fitzhugh's first lecture are obscured by his appalling philosophical jargon. When he takes a higher flight and calls us to leave "the problem of astronomical evolution" and "consider the biological significance of the empirical fact of this conscious tendency to organization" and assures us that its "significance will be found to consist in the determination of the ultimate scientific basis, or the empirical starting-point, of biological evolution, as a cosmic and not an a cosmic condition", we can only reply, in his own words, "Let us shun for our lives the maze of metaphysical dialectics" and "stick to objective reality as empirically presented to consciousness"—or such consciousness as we still retain.

President Eliot of Harvard is master of the graceful but difficult art of giving an air of spontaneity to a carefully prepared speech. His public addresses always strike the hearer as being extemporaneous; thought and language both seem suggested by the moment. In addresses giving such an impression one would not expect to find polish and precision of statement, yet these two qualities are most prominent in a large volume containing nearly a score of his occasional speeches and magazine articles. The longest article in the book treats of America's contributions to civilization, a suggestive paper with which readers of the 'Atlantic', are already familiar. Most of the book is given up to addresses upon occasions arising out of the local life of Cambridge and Harvard University, yet no thoughtful or cultivated reader, whatever his college ties or home associations, can fail to find interest in the matter and charm in the style. The book is intensely American in spirit. Like James Russell Lowell, President Eliot achieves in his own nature the rare combination of critic, scholar, and patriot. ('American Contributions to Civilization'; New York: The Century Company.)

The time spent in reading Schopenhauer is well spent. Friedrich Nietzsche acknowledges him as his great and only master, and, while the master is neither as brilliant nor as subtle as the disciple, he can not and will not be ignored. In 'The Wisdom of Life' Schopenhauer, the metaphysician, is discarded, and Schopenhauer, the keen and practical observer, is suffered to speak. The champion of individualism, the aristocratic defender of genius and its rights, condescends, as it were, to write for the mass which he

detests. The philosopher identifies himself with the interests of the average, we shall not say, the everyday man. It must be admitted that the number of Schopenhauer's readers and admirers on both sides of the Atlantic is daily growing larger. Saunders' translation of the 'Aphorismen zur Lebensweisheit' is, to say the least in its favor, opportune. We can only recommend it. 'The Wisdom of Life', by Arthur Schopenhauer. Tr. by T. Bailey Saunders, M. A. (New York: Peter Eckler.)

'The Canons of the First Four General Councils' (English Translation) is issued by the University of Pennsylvania. The formation of these Canons engaged the keenest intellects of the fourth and fifth centuries. Though dealing solely with the faith, discipline, and jurisdiction of the Church, they are historically interesting, recalling the days when the emperors summoned the Ecumenical Councils.

'What is Good Music', by W. J. Henderson, (New York: Charles Scribner's Sons) adds another to the already long list of works designed to explain music. It furnishes many interesting pages for the musical amateur, its chief fault being that it contains many technical terms which the average person may not understand, and which are not explained. But in spite of this the author writes clearly and has some pertinent things to say concerning the proper attitude of the public towards this much cultivated and little understood art. The portion of the book devoted to the orchestra is especially good.

'Music, How it Came to be and What it is', by Hannah Smith, is a small volume of 250 pages, in which the author has condensed much interesting information about the growth of musical art from the earliest time down to the present day. The book appeals to a large circle of readers because of its clearness and the absence of many technical terms. It is, of necessity, only a cursory glance that she gives us of each school, and the chief fault in the book lies there: too much ground has been covered. (New York: Charles Scribner's Sons.)

Thomas Nelson Page dedicates his volume of 'Pastime Stories' to all good story-tellers. To several of such he acknowledges his obligation for the "stories too good to be lost" which he has given here to a circle far larger than could have been entertained by the original raconteurs. Despite the modest disclaimer of the preface one scarcely is prepared to believe that the tales have not been bettered rather than marred in the re-telling. The touch that made the old South a living present as we perused 'In Ole Virginia' or 'Elsket and Other Tales' is as unmistakably in evidence here. Whatever the debt to others, it is still by an author rather than by a mere compiler that these sketches are presented to us. The same vivid fidelity in delineation is apparent whether the picture be that of the plantation belle "black as a crow" in 'Rachel's Lovers' or the polished man of the world in 'Billington's Valentine', of the "po' white" in 'The Prosecution of Mrs. Dullet' or of 'Ole Sue', in the street car mule. Drawings in abundance by A. B. Frost complete the charm and interest of these delightful glimpses of Southern character and life. (New York: Charles Scribner's Sons.)

The 'Chapters on the Natural History of the United States' by R. W. Shuffeldt, of the Smithsonian Institution, is a valuable and interesting contribution to the popular literature of science. The book does not purport to be a full and systematic treatise on the subject, but is rather a series of descriptions and accounts or stories of many of our better known wild

mammals, birds, reptiles, fishes, and insects. The 'Chapters' are in the main magazine articles which have been revised and augmented for this work. The book has many illustrations, a considerable number of which are half-tone reproductions of photographs of the living specimens, taken by the author. These and the incidents of the personal experiences in the field of the author and other naturalists contribute much to the interest of the book, making it in these respects within its range quite as attractive to the unscientific reader as that old standard of our boyhood days, Wood's 'Illustrated Natural History'. We could not wish a better fortune for Mr. Shuffeldt's book than that it may do as much for the present generation of young people as the other did for their fathers.

As the writer makes no pretension to literary merit, but only to scientific accuracy, it would be ungracious to criticise some of his forms of expression in regard to their elegance or grammatical correctness, since these defects do not detract from the special merits of the book. The carelessness of the proof-reading, however, can scarcely be overlooked; mis-spelt words occur too frequently, and to speak of amber as a fossilized resinous "germ" (page 43) instead of gum, is hardly excusable. The paper and type of the book are excellent, but the binding is altogether too weak in the back for so heavy a book. (New York: Studer Brothers.)

'The Crook of the Bough', by Mémie Muriel Dowie, is a book that gives us some interesting glimpses of Constantinople life. Islay Netherdale and her brother, a sensible young member of Parliament, set out for the Turkish capital, where they remain for some weeks, observing Eastern society and manners. A Turkish officer is charmed by the delicate independence of the English girl, but he does not betray his love. Islay comes in contact with a French lady, Madame d'Arvil, who is the merest trifle of "patches and patchouli." She preaches so constantly her gospel of frivolity that the English girl, on her return to London, is transformed into a fashionable young woman who thinks only of fads and furbelows. The young Turk appears in London and, after sorrowing over the change in Islay, returns to the East.

The transformation is altogether unnatural and the reader resents such contrasts as Madame and Miss Peel. Surely, there is a happy medium between the woman who rejoices in ugly mackintoshes and huge boots and the dainty creature, whose one song is *vive la bagatelle!* (New York: Charles Scribner's Sons.)

'Wheat in the Ear' by Alien is a tale of New Zealand life that introduces us to a somewhat novel scene. The heroine, Joan Jeffries, is a young person with literary aspirations, who is most carefully educated by a spinster of the Princess Ida order. Joan, feeling herself unfitted for the quiet farm life of her home, becomes the wife of a Professor. The timid, gentle Professor fails to satisfy Joan's mysterious wants, and she straightway returns to the farm, where she realizes that David, her father's English assistant, is a man after her own heart. But David is made of nobler stuff than the shepherd of Jewish fame, and determines to flee. A storm conveniently arises; the gentle Professor is drowned; and we are left to speculate on the happiness of Joan's second marriage. The story is graphically told and the rural background is faithfully painted. But we are a little tried by the intellectual young woman who craves a career and also a husband. Joan is a prig who reminds us unpleasantly of the overwhelming heroine of the 'Yellow Aster.' (New York: G. P. Putnam's Sons.)

In a small volume of about 100 pages, Mr. Bryce has given us the best critical estimate of Gladstone, as Man and Statesman, that has yet appeared. Mr. Bryce's intimate relations with Gladstone, as a member of his cabinet, led us to expect a sympathetic and accurate study; his happy faculty of detaching himself from the object of his interest led us to expect a just and impartial estimate. But it seemed almost impossible to present in a few small pages a complete and just picture of a great statesman who took an active part in the life of a great nation for over sixty years and whose deep interest in nearly every department of human thought and activity led to valuable contributions to the literary, artistic and religious life of a great race. Yet Mr. Bryce has succeeded in a remarkable degree. He has avoided details and confined himself to interpreting the characteristics of the man and the statesman. After running through these brief pages we seem to see the reasonableness of that complex and varied life with its many seeming contradictions and its severe devotion to principle, with its successes in such diverse fields as oratory and business and its unexpected failures, with its almost world-wide popularity and the intense hatred of the few, with its broad human interests and its lack of sympathy with the most characteristic development of the century—scientific investigation and discovery. (New York: The Century Company.)

'An Outline of Christian Theology', by Professor W. N. Clarke, of Colgate University, is an altogether valuable book, both for the minister and for the layman. There is perhaps nothing of the same scope that equals it in value to the layman. One quality is its lack of dogmatism. Professor Clarke has rejected for the most part the old theological terminology, and has given new value to what has been retained. A striking characteristic of the book is its intense living interest. In a preëminent degree it breathes the spirit of the times. In the treatment of many of his themes the author shows a splendid recognition of spiritual law. Especially is this true of his discussion of the subject 'God'. Speaking of the divine immanence, he says: "This is a magnificent conception, that is destined powerfully to influence religion, theology, science, and common life. It is at once so vast and so new an idea as scarcely to have begun its work."

The treatment of Scripture is reverent, and is from the standpoint of the conservative wing of the adherents of the higher criticism. Professor Clarke's fidelity to the facts of human experience is a notable quality of his work. He trusts human powers, and makes his theology square with the facts of human life. He accepts the main conclusions of science, and allows them to influence his theological conceptions accordingly.

His discussions of such subjects as 'Sin', 'The Trinity', and 'The Atonement', are distinct contributions to Christian truth. On the whole the book is illuminating, fresh, thorough and strong. (New York: Charles Scribner's Sons.)

'The Great Poets and Their Theology' by Augustus Hopkins Strong, D. D., (Philadelphia: American Baptist Publication Society) is a series of nine essays upon Homer, Virgil, Dante, Shakespeare, Milton, Goethe, Wordsworth, Browning, and Tennyson, of a discursive subjective character. The preface opens with an apology, which cannot be considered out of place. The writer is the president of a theological seminary, and, after trying the various poets by his standards, he finds them wanting. This is natural and to be expected. Newman's famous review of English literature brought him to the same conclusions. These poets are of this world, they sing of the life we know, of men's sins, glories, crimes, follies. For a deep-thinking, earnest religionist intent

upon the realities of the other world, these poets and their songs are but frivolous or offensive remembrancers of this vale of tears, the world of sin, this state of probation. The writer is so conscious of his own defects of treatment that it is needless to point them out and insist upon them. Some critics would, no doubt, condemn these essays as slight and often distorted in view; but it is evident that with the imprimatur of a D. D. they will carry the knowledge of Virgil and Homer to classes of readers, whom these heathens would not otherwise interest. And such knowledge is always worth while.

Professor Charles D. Hazen's 'Contemporary American Opinion of the French Revolution', which appears as an "extra volume" (XVI) in the Johns Hopkins University Studies, appeals to readers of both French and American history. The First Part of the book gives us the opinions of Thomas Jefferson, Gouverneur Morris, and James Monroe, who were on the ground, receiving their impressions at first hand, and, inasmuch as they were spectators and not participants, their testimony is of peculiar value in assisting us to pass judgment on that almost inexplicable series of events which is known to history as the French Revolution. That "Frenchmen were influenced by America" is well known. It is not so generally recognized that American history in turn was almost as greatly affected, that for a time political parties in this country were actually moulded by the French Revolution, but that this was the case is clearly shown in Part II, which treats of the 'Opinions of Americans at Home', and herein lies the value of the book to the one who is interested in the early history of our nation.

Though in the main a compilation Professor Hazen often gives his own opinion and criticism of men and events, and these form by no means the least valuable portion of this monograph. (Baltimore: The Johns Hopkins Press.)

The second volume of the admirable series, "American History told by Contemporaries," edited by Professor Albert Bushnell Hart of Harvard University, is entitled 'Building of the Republic', and covers the period 1689-1783. This volume maintains the high standard reached by the initial volume. The selections have been carefully and judiciously made, particular pains being taken to present a complete picture of the social, political, religious, and industrial life of the people of the period. This volume is of especial value as presenting in its proper setting the Revolutionary struggle. The series is a notable contribution to the available material for the proper presentation of American History and is indispensable to all students. (New York: The Macmillan Company.)

'The Builders', by J. S. Fletcher, is a well-meaning book. The author has conscientiously striven to glorify unorthodox at the expense of orthodox Christianity, but unfortunately, the hero who began by studying for the Methodist ministry ends, we know not where, except that he has learned, by sad experience, that sin brings suffering and that he is happier in loving a strong than a weak woman. The plot of the story is very slight and it is over-weighted with description, good enough in its way but coming too close to the field of Thomas Hardy and other specialists in English rural life to stand comparison. The divinity student's fall from grace is described too minutely to allow this book to be proper reading for the ubiquitous young person, but the reader over fifty may find it pleasant, even profitable, especially the country reader with a long winter evening before him. (New York: M. F. Mansfield.)

'French Literature of To-day', by Yetta Blaze de Bury, is a volume of collected review articles written for English readers and now republished for Americans, with a short preface ad hoc. The writers treated are twelve in number and are well chosen. The author's account of these persons is so managed as to form a storehouse of information regarding their work as well as a series of critical articles which show considerable independence. She defends Brunetière, Verlaine and Zola, while she points out the limitations of Bourget and exposes the weaknesses of his novels. As for the writer's style, it is difficult to believe that these articles are not a translation by some one not wholly competent. The thought is often totally obscured by faulty rendering, and at other times the English vocabulary has supplied precisely the wrong word. That this should be so in the case of articles written from a thoroughly French point of view, and for that reason, not easy for an American to fully understand, is quite exasperating. However, both those who already have some real acquaintance with French modes of thought and those who have none will find the book highly instructive though neither class will be able to make sense of every line, and the former will much regret not possessing Mme. Blaze de Bury's thoughts in her own tongue, in which she is charming. (Boston: Houghton, Mifflin, and Company.)

Per aspera ad astra. J. V. Hadley, who was once 'Seven Months a Prisoner', is now a Judge of the Circuit Court of Indiana. His civilian successes have not blotted out the memory of the vicissitudes he underwent during the War of the Rebellion, for his little book retails them readably. It belongs to the class of fiction that cheers without inebriating, and will pass away a pleasant summer afternoon in a hammock for those who in the spirit of the time relish anything that has to do with soldiering. One significant paragraph might be called to the attention of the military authorities in Washington. "We had had excellent rations, good clothing, and furloughs—three things as necessary to the good feelings of an army as discipline and victory are to its efficiency." (New York: Charles Scribner's Sons.)

'Sons of Adversity, a Romance of Queen Elizabeth's Time', by L. Cope Cornford, deals principally with the adventures of a youth who followed his father to Holland, where the struggle against Spanish supremacy was in progress. Parent and son find themselves on opposing sides and the hero has his eyes opened as to the character of his once revered parent.

The historical interest of the story, centring around the Siege of Leyden, suffers by comparison with Motley's brilliant account of the same in his 'Dutch Republic', but the bright blue book, well bound and printed, with a few passably good illustrations, will attract many boy-readers, who will appreciate the simplicity of its picturesque style and be not too critical with respect to the convincing quality of its incidents. (Boston: L. C. Page and Company.)

When love and family pride clash, there is generally a tragedy, but usually the tragedy is from without and not as in the case of 'The Pride of Jennico' wholly from within. The hero in this story by Agnes and Egerton Castle develops from a man of much pride and little love to a man of humbled pride and exalted love, and the tragedy appears in the Crisis of the Transformation. In the end both love and pride are satisfied. The plot is laid in Germany and England in the eighteenth century, and is set in an environment of intrigue, gambling, and assassination. The narrative is in the form of personal

memoirs, compiled at the four significant periods of the hero's career, with an episode told from contemporary accounts somewhat inartistically thrown in to enable two authors to piece out the hero's story. The style is simple and direct, with the flavor of the past. The narrative is carried ahead without dragging for a moment, and the critical events are made real with the emotions of life. The intense passion of the quarrel scene between Basil Jennico and his wife and the sudden peril and relief from Prince Eugen's pursuit are described briefly and with remarkable vigor. The character of the heroine is a fine combination of girl and woman; the villain is of the conventional German type—coarse, unscrupulous, intolerant of opposition. (New York: The Macmillan Company.)

The heroine of 'A Slight Romance', by Edith Levett Dalton, was brought up by her grandmother after the manner of a bygone time and lived to learn that the old-fashioned little lass who waits to be wooed has small chance in these days when a lad expects to be met half-way. When Barkis insinuates that he is willin', it is your own fault, dear girls, if nothing more comes of it,—a moral which you will find excellently pointed in this tale of a New England maid, simple, sentimental, and shy. (Boston: Dammell and Upham.)

'How to Name the Birds', by H. E. Parkhurst, is an exceedingly helpful and interesting introductory presentation of ornithology. It is intended for field use,—for those who, following the advice of Emerson, would like to be able to name the birds without a gun. The author makes a departure in classification in order to enable the amateur field ornithologist to determine readily an unknown species. His scheme is based on these aspects and facts that constantly appeal to even the untrained observer—color, size, and periods of appearance. (New York: Charles Scribner's Sons.)

'Elements of Plane and Spherical Trigonometry', by J. W. Nicholson, is a very acceptable addition to the existing text-books on these subjects. While it is doubtful whether much is gained mnemonically by the introduction of the so-called trigonometric circle, the book is simple and well-arranged and should prove an attractive one for beginners. (New York: The Macmillan Company.)

Professor John C. Van Dyke's 'Art for Art's Sake' has won deserved admiration for its clear and simple presentation to laymen of the technical beauties of painting. His 'Nature for its Own Sake' just issued is more original and no less valuable. It will scarcely prove so popular because it is a less perfect accomplishment of a more difficult and less easily appreciated task, namely, "to call attention to that nature around us which only too many people look at every day and yet never see, to show that light, form, and color are beautiful regardless of human meaning or use, to suggest what pleasure and profit may be derived from the study of that natural beauty which is everyone's untaxed heritage, and which may be had for the lifting of one's eyes." (New York: Charles Scribner's Sons.)

"When evening has arrived, I return home, and go into my study. . . . I pass into the antique courts of ancient men, where, welcomed lovingly by them, I feed upon the food which is my own, and for which I was born. For hours together, the miseries of life no longer annoy me; I forget every vexation; I do not fear poverty; for I have altogether transferred myself to those with whom I hold converse."—Nicolo Machiavelli.

With the Magazines.

In 'Scribner's', Isaac M. Elliott writes about Manila. His recollections of petty fines and harassing taxes seem, however, to have fairly obliterated all other impressions. As our list of "Kings of the Sea" grows we naturally look back to the first of the line and listen gladly to what Captain Mahan has to tell of John Paul Jones, whom we may fairly claim though he said himself that he was not in arms as an American but as a citizen of the world, drawing his sword for the rights of man.

The 'Century's' frontispiece is an engraving by Timothy Cole of Romney's portrait of Lady Derby, illustrating John C. VanDyke's account of that master, whom he describes as nothing if not spontaneous, but whose spontaneity was entirely without control. "He longed for free utterance, yet would not endure the patient toil that alone leads up to it." There are other articles in an artistic vein, among them Henry Eckford on Wilhelm II as an art patron. Poulteney Bigelow reviews the ten years of that monarch's reign in a tone quite as determinedly eulogistic as that of C. Frank Dewey, a German-American, writing in the 'Cosmopolitan', to whom the Kaiser is the ideal of chivalry, remarkable above all for his wisdom and moderation. Then, too, in the 'Century' James Bryce offers a thoughtful discussion of 'Equality', in which, after reviewing and distinguishing the various senses in which the word is used among men, he proceeds to a study of the value and practical attainability of the various species. He concludes that "while the principle of social equality does point to the extinction of all artificial and legal distinctions . . . it cannot venture to ignore the differences that spring from diversities of knowledge, culture, and taste; for these, too, are natural, and operate outside the sphere of law and social custom." "The question which now lies before the world is, How shall political equality, for which so many generations strove, be now made to bear wholesome fruit." 'Harper's' furnishes, beside many short stories, an unexpectedly interesting account, by Martha McCulloch-Williams, of James Bowie, best known to fame in connection with a knife, but a fine specimen of a frontiersman—of a transplanted Anglo-Saxon who added to his hereditary love of fighting a new capacity in that line, born of contact with the red enemy. 'Lippincott's' contains Charles Cotesworth Pinckney's recollections of John C. Calhoun as a South Carolina planter, the genial, brilliant neighbor of Fort Hill.

The 'Arena' covers its usual wide field of interest: Professor Frank Parsons puts the argument with guns in telling fashion. Granted, he says, that the "Maine" affair was the match that ignited the charge, it is not a match but powder that hurls the shell from the cannon's mouth, and it was not the blowing up of the "Maine" that hurled the United States against Spanish despotism in Cuba, but a passionate love of liberty. John Clark Ridpath contributes 'Hobson of Alabama. A Ballad of the Fleet'; it may occur to some readers that the hero of the Merrimac has deserved better of his country than to be called "the darest young American." Now that we seem in a fair way to take up the Anglo-Saxon task of world-regulating, it is profitable to read the opening article of the 'North American Review', by Ralph Richardson, who defends British rule in Egypt, calling as witness Ahmed Mokbel, a young native, who testifies that now Egypt, after centuries of misrule, again knows what peace and prosperity mean. The 'Forum' prints a sketch of Gladstone by Justin McCarthy which was written four years ago with the stipulation that it should not appear until after the

great career ended. It contains nothing that may not be found in the writer's recently published volume and concludes with the well-worn characterization of Gladstone as the greatest Englishman of the nineteenth century.

In the 'Gentleman's Magazine' Philip Kent indulges in a "look backwards" which includes a great variety of subjects, ranging from recollections of early writers of shorthand to a lamentation over the passing of the classic quotation and allusion which so embellished the oratory of an earlier day. H. Schütz Wilson writes enthusiastically of M. Edmond Rostand's latest drama, 'Cyrano de Bergerac'. He rejoices in the dramatist's "power, passion, and pathos": to him the work is a creation, a charm, a masterpiece, and a splendid addition to dramatic literature. This enthusiasm is fully shared by Stanley Young writing on the same subject in the 'Nineteenth Century'. He knows of no male character in any drama that attracts as does that of Cyrano, who is the creation of a poet full of power and pathos. This issue opens with a discussion of the Anglo-American future by Frederick Greenwood, who views the situation with a prudence and caution which might be called canny. One can but feel, however, that there is truth in the opinion quoted by him that there is no surer way to provoke European constraint upon America than to convince the Governments that an Anglo-Saxon coalition is probable, and that he is right in contending that any attempt to suppress by diplomatic "squeeze" the American longing for adventure and command will be as fanning wind to hidden fire. Whatever be the outcome we can agree with Mr. Greenwood in thinking ourselves "lucky in the good feeling that sets in between the two countries at the turn of the new time." Wilfred Meynell's article on Mr. Gladstone and the Roman Catholic Church is balanced by Dr. Guinness Rogers, on his relations to the Nonconformists. The former pays tribute to Mr. Gladstone as a living, and above all as a dying, witness to Christianity, and the latter puts on record his sense of privilege in having known such a man and served under such a leader.

'The Cuban Insurrection' by G. C. Musgrave, with which the 'Contemporary' opens, is a tremendous arraignment of the colonial policy of Spain: one's blood boils as one reads the testimony of an eye-witness to the outrage, cruelty, and starvation which have marked it at every step. The writer declares that American intervention "is a response to the despairing cry of the perishing innocents, the call for vengeance for the women and children who were done to death in thousands within seventy-two miles of the American shore." He asks that our foreign critics study the question closely, and then consider whether in view of the daily outrage of humanity, to say nothing of the vital injury done our interests, too much patience has not been exercised. John Foreman writing of Spain and the Philippines says that the history of the islands is extremely interesting: "but, like that of most Spanish settlements, its pages record far more deeds of strife, treachery, and oppression, than of glory to the rulers, or happiness to the ruled." Norman Hapgood's study of Mr. Gladstone is written from a singularly calm and sane standpoint. One striking point made by him is that although it is impossible to take life as a whole too seriously it is quite possible to put too serious an emphasis on certain fragments, and that though most men do not have interest enough to distribute, some of them make a more judicious distribution than did Mr. Gladstone, to whom the world "was not a drama, just, fixed, and harmonious, containing little and big things, but a series of exciting and only vaguely connected objects, much of the same size, rushing after one another before his eyes."

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